# B'NAI B'RITH MAGAZINE

Volume XLI, No. 12 September, 1927

## Nathan Straus—He Points the Way

*By Alfred Segal*

## When a Jew is Shot

*By E. David Goitein*

## The Jew in Heinrich Heine

*By Lewis Browne*

Pacific School of Religion Berkeley, Calif.

THE NATIONAL JEWISH MONTHLY

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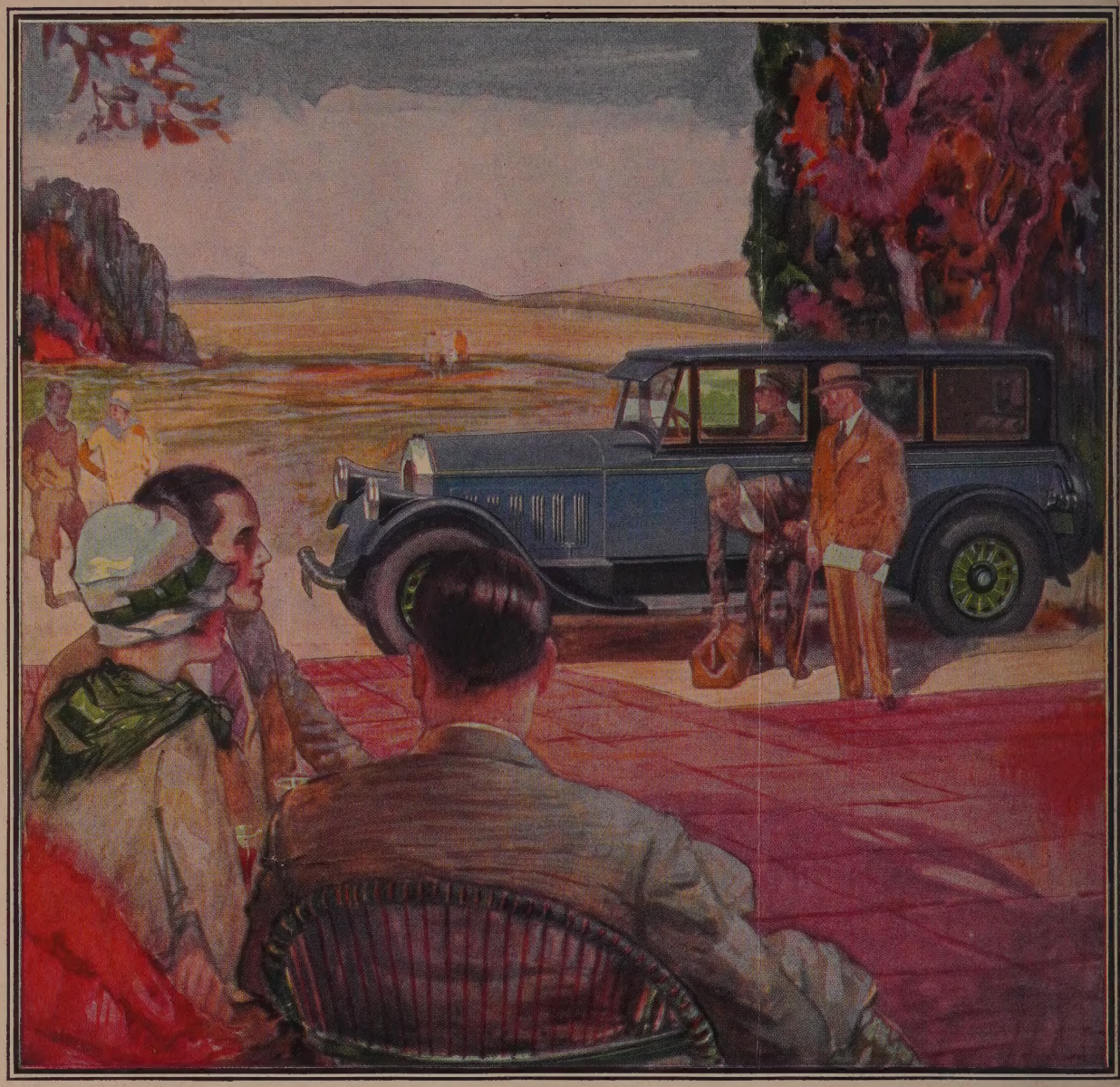

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VOLUME XLI
No. 12

# TABLE OF CONTENTS

SEPTEMBER
1927

Editorial Comment ..... 485
A Cross-Section of Jewish Life ..... 488
Nathan Straus—He Points the Way—By Alfred Segal 490
Thinking Aloud—By Urva Porah ..... 492
When a Jew Is Shot—By E. David Goitein ..... 493
The Year 5687 in Retrospect—By Julius Kerman ..... 496
The Jew in Heinrich Heine—By Lewis Browne ..... 499
"Back-to-the-Land" in Bessarabia—By Boris Brutskus 501
In the Public Eye ..... 503
News in Views ..... 504
The Jew on the Screen—By Sophie Mayers ..... 50
The Brick-Red Neck—By Aben Kandel ..... 50
Wider Scope Campaign Progress ..... 51
He Brought the Jordan Here—By D. B. ..... 51
Peretz Hirschbein and H. Leivick—By Sarah Goldberg 51
From Lodz to Fifth Avenue—By Jack Lewis ..... 51
News of the Lodges ..... 51
Across the Seas ..... 51
B'nai B'rith in New England ..... 51
Humoresque ..... 52

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## Among Our Contributors

¶ LEWIS BROWNE is the author of "Stranger Than Fiction" and "This Believing World," two books that have gained him great renown among the reading American public.

¶ ABEN KANDEL, of New York, formerly was a lawyer, a gold miner and a sailor. He is a contributor to the Menorah Journal, Collier's, Forum, The Nation and other periodicals.

¶ E. DAVID GOITEIN is an English journalist, residing in London. He contributes frequently to the Anglo-Jewish press, and several of his articles giving some of his observations during his travels in the Orient have previously appeared in this magazine.

¶ SOPHIE MAYERS is a resident of Los Angeles, California. She is a member of the writing staff of one of the leading motion picture companies, engaged primarily in writing for the screen.

¶ BORIS BRUTSKUS was formerly a Professor of the University of Leningrad. He is a recognized authority on agrarian economics. At present he is engaged in writing and lecturing in Berlin.

¶ JULIUS KERMAN is a senior student of the Hebrew Union College and is one of the collaborators of the B'nai B'rith Manual.

¶ JACK LEWIS was born in Londonberry, Ireland. He is a contributor to a number of leading periodicals.

## Jewish Calendar 5688

1927

| | | |
|---|---|---|
| Rosh Hashonah | Tues., | Sept. 27 |
| | Wed., | Sept. 28 |
| Fast of Gedalia | Thurs., | Sept. 29 |
| Yom Kippur | Thurs., | Oct. 6 |
| Succoth | Tues., | Oct. 11 |
| | Wed., | Oct. 12 |
| Hoshana Rabba | Mon., | Oct. 17 |
| Shemini Azereth | Tues., | Oct. 18 |
| Simchas Torah | Wed., | Oct. 19 |
| *Rosh Chodesh Chesvan | Thurs., | Oct. 27 |
| Rosh Chodesh Kislev | Fri., | Nov. 25 |
| First Day of Chanukah | Mon., | Dec. 19 |
| *Rosh Chodesh Tebeth | Sun., | Dec. 25 |

1928

| | | |
|---|---|---|
| Fast of Tebeth | Tues., | Jan. 3 |
| Rosh Chodesh Shevat | Mon., | Jan. 23 |
| *Rosh Chodesh Adar | Wed., | Feb. 22 |
| Fast of Esther | Mon., | Mar. 5 |
| Purim | Tues., | Mar. 6 |
| Rosh Chodesh Nissan | Thurs., | Mar. 22 |
| First Day of Pessach | Thurs., | Apr. 5 |
| Eighth Day of Pessach | Thurs., | Apr. 12 |
| *Rosh Chodesh Iyar | Sat., | Apr. 21 |
| Lag B'Omer | Tues., | May 8 |
| Rosh Chodesh Sivan | Sun., | May 20 |
| Shavuoth | Fri., | May 25 |
| | Sat., | May 26 |
| *Rosh Chodesh Tammuz | Tues., | June 19 |
| Fast of Tammuz | Thurs., | July 5 |
| Rosh Chodesh Ab | Wed., | July 18 |
| Tisho B'ov | Thurs., | July 26 |
| *Rosh Chodesh Elul | Fri., | Aug. 17 |

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

## In Our Portfolio

¶ THE MATERIAL in Our Portfolio ready for public tion enables us to promise our readers a very fine arra of articles, stories, and sketches which will appear the new volume of the B'NAI B'RITH MAGAZINE beginning with the ne issue. We are mentioning only a fe

¶ "WOULD YOU like to be a brunet even if it means being a Jewess? is the naive question of the heroi of a fascinating story by Ruf Learsi, entitled "The Midnig Prayer."

¶ MAX ROBIN will take his reade for a visit to Aunt Etl. "It is o custom to visit her once a week Saturday. Her home is never mo interesting."

¶ REGINA MIRIAM BLOCH indulg in a phantasy on a Biblical subje entitled "The Witch of En Dor."

¶ THE MEANING and the evaluati of the Art of Max Lieberman is di cussed by Prof. I. Auerbach, a Mr. Yakir Behar writes on Hen Glicenstein, the creative genius.

¶ JEWS IN contemporary Fren Literature are described by Dr. Graeber. This includes Henri Ber stein, Henri Barbusse, Jean Richa Block and others.

¶ WHO IS Joseph Auslande "Joseph Auslander represents t Jew's venture in the new modern literary canyons the elite" says Solon Sheridan Bloom and makes t fact the subject of his article, "Modern Pegasus."

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# B'NAI B'RITH MAGAZINE
*The National Jewish Monthly*

VOLUME XLI SEPTEMBER, 1927 NUMBER 12

# *Editorial Comment*

## *A Few Stray Thoughts on the Season*

THIS is the season of the year in which Mr. X gives his mind to a certain remembrance. Mr. X's mind has been on many things all year, for he is a busy man. But now it pauses suddenly amid its many affairs and says to him, "You are a Jew, and the holidays are approaching and you are under certain obligations."

Mr. X. has not thought much on the matter of being a Jew. This year, indeed, there were certain events that served to remind him of his Jewish quality. There was the Sapiro case which for a little while stirred his interest as a Jew, and Mr. X was quite angry when he read some of the reports that came out of Detroit. As a Jew he suffered certain pangs of outraged indignation.

And after that there came the Ford retraction which gave to Mr. X no little satisfaction and for an entire week he discussed that event with whomever would talk about it. In that week he was proudly a Jew.

But such stimuli do not come often to stir the Jewish consciousness of Mr. X, and it would be sad indeed if his only sustenance as a Jew were the revilements of the enemies.

So, ordinarily, his mind is far from Jewish things all year until September. Then it returns like an obedient son who has wandered long distances and retraces his steps for a little while to be with his parents. Mr. X is not resentful at being reminded of his obligations as a Jew in the midst of his affairs.

Indeed, he is most acquiescent and on the eve of the New Year he closes his store and on his door posts a notice, "Closed on Account of Holiday," and gives himself to a complete devotion for a day.

For the day Mr. X feels in every fiber that he is a Jew. The words of the ancient ritual strike upon his memory, like a familiar story, as if he had not been away at all, like a tale that was interrupted for a little while and now is continued.

* * *

Some point scorn at Mr. X, saying, "Only in September does he remember he is a Jew."

But we marvel at him as we marvel at the immortality of the flower returning to the earth for a day each spring. In his own person he represents the deathless continuity of Jewish life; in him is the ever-living spark.

And what if the spark bursts into light only for a day in the year? We have seen in it the evidence of our immortality as Jews. Mr. X has gone afar, forgetting almost that he is a Jew, but on this day he has returned as has been his custom to do these many years.

We behold in him the phenomenon of Jewish life which goes on despite the many deaths that have been inflicted upon the corporal substance of the Jew.

* * *

To be sure it would be desirable if Mr. X's Jewish life were a burning bush all year instead of only a spark that bursts into flame one day.

We are reminded of the legend of the star. It is related that at one time all the stars in the universe were blotted out, and the heavens were dark save for one small star glowing feebly.

The people were greatly alarmed and foresaw the end of all life in this manifestation.

But there was one old man who said: "In this one star is the testimony of the Eternal who has not forsaken us."

In the spark of Jewish life that is in Mr. X and all his kind we see the eternal Jew; in the spark is the flame that we may stir up to be a great light in the world. It is testimony that Judaism is neither dead nor dying.

* * *

Why has the spark remained in Mr. X? Why do his footsteps once a year always turn back?

It is because in his youth the spark was implanted in him. It has to do with candlelights burning in his father's home on the eve of the Sabbath and with the beauties of other symbolism that adorned the Jewish home in his youth.

When Mr. X's feet turn toward Judaism he is responding to the urgings of beloved memories, of tenderest sentiments having to do with the home of his youth and his parents. In the Jewish home the continuity of Jewish life thus was established.

But what of the Jewish home today? What memories of Jewish life does the child carry away from it? What of Jewish life does he see to command his lasting love? Will there be in him even a spark of Jewish life to burst into flame even only once a year?

Mr. X and all others like him must stir their sparks of Jewish life into burning bushes if their children are to inherit even a spark. Their fathers were not sparks but living torches.

## *Concerning a Certain Jewish Type*

ON ANOTHER page Urva Porah thinks aloud concerning a certain type of Jew. We are certain there is no Ben B'rith of this kind, otherwise he would not be a Ben B'rith since to be a Ben B'rith is to assert one's Judaism.

But if, perchance, Urva Porah's page falls under the eyes of one who is of that type, we hope he will have a good laugh at himself.

Such a Jew becomes conscious of his Jewish quality only when some one hurts him; he pities himself as a Jew and regards the pain of social restriction as something akin to a great sacrifice; he likes to think that these restrictions are not really directed against him and that if all Jews were like him things would be different.

He attempts to conceal his religion but blames his handicaps on his religion of which he has no consciousness at any other time. He mourns for his lack of social opportunity in the wider field, but never feels his greatest lack. This is self-respect.

* * *

## *The Passing of Temple Emanu-El*

TEMPLE EMANU-EL, for sixty years situated at Fifth Avenue and Forty-third Street in New York City now is being demolished. The Congregation Emanu-El has voted to unite with Congregation Beth-El and together they will worship in a new temple which, among houses of worship, will rank, in size, second only to the great cathedral of the Catholics in New York.

The news of Jewish events is filled with reports of new synagogues and temples being built or being dedicated, and always the community house for the young goes with the temple or the synagogue. This is a most hopeful manifestation in our Jewish life today; without provision for the young the temple and the synagogue must become magnificent sepulchres.

In this the new Temple that is to be the house of worship of Emanu-El and Beth-El congregations will not be lacking. Joining together, each congregation brings to the other a great tradition of service to the American Jewish community and of noble leaderships.

Emanu-El's pulpit was adorned by such as Gottheil and Silverman, and, in latter years, by Enelow and Krass; Beth-El's by Einhorn and Schulman.

* * *

## *An Anti-Semite Goes to Jail*

A SOVIET official, found guilty of insulting Jewish workmen, has been sentenced to serve one year in jail at hard labor.

In jail he may ponder upon the slow but certain march of leaden-footed justice. They who were strong in the land of the pogrom and the pale are destroyed and those who were weak and helpless are lifted up. And, lo, it becomes a crime even to insult those whom it was no crime to kill.

Awe-inspiring is justice when, after many years, it arrives and takes the rod from the hand of the oppressor and strikes him down.

## *Concerning Him Who Blows the Shofar*

A NEWS report announces that the *shofar* w substituted for the trumpet in a temple in t East where for many years brass had done servi for the ram's horn. And it is further stated th upon being revived in this temple the *shofar* w blown by the non-Jewish choir-master.

Which reminds us of certain questions that ha been given us by an inquiring mind:

Why are not all the services of our temples pe formed by our own people?

Why do we not train our own young men an women for the choirs?

Would it not be to the good of Judaism if ou young men and women thus were given active part in the service of the temple?

Why do we not cultivate congregational singin so that the congregation may play more than silent, receptive part?

Is it becoming to the Jew to hire non-Jews to per form his religious services for him?

* * *

## *A Jew Gives a Proper Answer*

"I CONSIDER it the greatest insult to which I ca be subjected, when a Christian says to me, 'I only all the Jews were like you!'" writes Professo Max Liebermann of Berlin.

"I always answer, 'If only all the Christians were like me.'"

We know of another Jew—a most prominent on in New York—who, after registering in a hotel i the Adirondacks discovered that the hotel barre Jews generally.

"I desire to check out," he said promptly.

"Of course," the management explained, "our rul does not apply to you. If all Jews were . . . ."

"I know what you are going to say," he replied "You are only adding insult to injury. I am a Jew and your rule applies to me, too."

* * *

## *He Who is Defamed Should Not Defame*

WE SYMPATHIZE with the Irish when they pro test against defamation of their people in movin pictures or otherwise. Jews themselves have suffere from such indignities.

But we are made very sad when an Irish publicatio of large circulation in protesting against the Irish bein defamed in a motion picture, in turn defames Jew who are associated with the corporation that pro duced it.

To speak of "Jew organizations" and of "these dirt Orientals," as this publication does, and to hint at rio unless the picture is withdrawn, does not set an exampl of sweetness, tolerance and light to alleged defamers

May we point out to our fellow-citizens of Iris descent that the Anti-Defamation League of the B'na B'rith has by patience and diplomatic representation all but succeeded in ridding the screen of picture objectionable to Jews. It is needless to say that th mass of Americans of Irish descent have no sympath with reckless utterances against a people with whon they have lived in notable amity.

## The Worth of the Hillel Foundation

IT is gratifying to observe that of seventeen prizes offered for essays on Jewish subjects by the Union of American Hebrew Congregations, ten were awarded to Jewish students in universities in which the B'nai B'rith conducts Hillel Foundations.

This is enheartening testimony of the cultural value of the Hillel Foundation which takes the Jewish college youth in a period of life when the ties of Judaism hang lightly on him, and holds up to his eyes the ideals, the history and the cultural significance of his people.

How well this is being done may be judged by the range of subjects chosen by the prize-winners in universities with Hillel Foundations: "The Spirit of Judaism"; "A Student's Attitude Toward Religion"; "The Jews of Spain"; "The Accent of American Israel"; "The Jew and Modern Literature"; "The Jewish Outlook in America"; "What the Synagogue Needs to Increase Its Appeal to the Multitude"; "What has the Jew Accomplished in Philanthropy?"; "A Spiritual Biography."

The Hillel Foundation prize-winners were:

University of Michigan—William Leonard Cohn; Albert Rice Leventhal and Daniel Brenner.

University of Wisconsin—Maurice Pasch; Robert Shor and Ervin Youngerman.

Ohio State University—Harry I. Losin; Aaron Mathieu, Bertha Josephson and Harry Isaacs.

* * *

## How German Jews Fight Anti-Semitism

IT seems that German Jews do not fight the anti-Semitic devil with fire but with light. Seventy thousand Jews are organized in the Central Union of German Citizens of the Jewish Faith.

First of all, it seeks to enlighten Jews concerning themselves and their ideals as Jews in order that they may intelligently enlighten their neighbors.

Secondly, it undertakes to enlighten Christians about Jews and to that end conducts debates and lectures on Jewish questions before Christian forums, and distributes 35,000 copies of its weekly paper among Christians.

This is also the method of B'nai B'rith in its Wider Scope plan to bring good will to our neighbors and to seek good will from them.

* * *

## The Passing of Two Distinguished Jews

THEY were far apart in works and in habitations. But each represented a characteristic quality of the Jew.

In one was the social viewpoint which he expressed in fine services and lofty ideals.

In the other was the emotional depth of the Jewish experience which he expressed in a fine art.

The one was Professor Julius Drachsler, of New York, widely known educator, sociologist and social worker, who died at the age of 37.

The other was T. Ephrati, one of the most gifted members of the Hebrew theatrical troupe, *Habima*, who was drowned in the river Spree at Berlin.

## *New Year's Greeting*

¶ When a year ago the Jew prayed for better understanding among men, so that ill will might at least in a measure be removed, he scarcely dared to hope that the worst offender in our generation against him, would before the year had closed, confess his sin and beg forgiveness of those he had wronged. The Jew in his long history has had many experiences but none like this. On the eve of another new year he offers thanks that the heart of this erring fellow creature has been touched and he forgives him and even prays that he may be forgiven by the Judge of all the Earth.

¶ The privilege has been mine in recent months to visit our brethren in England and a considerable part of continental Europe. My love for our Order and my attachment to it have been deepened by witnessing in many lands the work it is doing and the loyalty of all to its standard.

¶ I bore to them the greetings of brethren in other countries and I was charged by them to express their appreciation and reciprocation. Gladly do I hereby execute the commission with which I was entrusted. I am grateful for fine unforgettable contacts and for personal kindnesses literally without end.

¶ In the year we are entering, may all come to realize a little more their common brotherhood.

¶ May there be granted our brethren—all mankind, a year of life and health and peace!

ALFRED M. COHEN,
*President,*
*Independent Order B'nai B'rith.*

# A Cross-Section of Jewish Life

## Religion—Education

WITH a class of nine, the second graduation exercises of the rabbinical department of the Hebrew Theological College of Chicago took place on Monday, August 29.

* * *

STEADY progress in their efforts to serve the Temple, to attract the youth to worship, to welcome strangers and to practice benevolence and philanthropy is shown by the annual reports of hundreds of Temple Sisterhoods throughout the United States received during the summer months by the Union of American Hebrew Congregations.

* * *

THE Union of Orthodox Jewish Congregations of America is branching out. A new Wisconsin-Indiana branch has just been organized under the leadership of Rabbi M. J. Mintz. The branch was organized by Rabbi Herbert S. Goldstein, President of the Union.

* * *

JEWS in the United States military forces will be granted furloughs for the observance of *Rosh Hashonah* and *Yom Kippur*, according to announcements by the Jewish Welfare Board. The furlough order also applies to all Jewish disabled veterans whose physical condition permits. This order will make it possible for a considerable number of soldiers and sailors to observe the High Holidays with their families at home.

* * *

AN appeal for the establishment of religious school classes for the Jewish deaf was made last month by Mrs. Richard Simon of San Francisco, National Chairman of the Committee for the Deaf of the Council of Jewish Women. Mrs. Simon pointed out that adequate provision has not been made in the past for the religious education of the Jewish deaf.

JEWISH education in Shanghai has been advanced by the bequest of $150,000 in the will of the late I. S. Perry. The will which was recently probated stipulated that the bequest was subject to the condition that a similar amount be raised for Jewish education purposes within two years from last March 9, the date of Mr. Perry's death.

* * *

UNDER the guidance of Hadassah, Jewish school children in Palestine are instructing their parents on how and what to eat in the Holy Land. The Jews, coming to Palestine from European countries, eat meat excessively—an extremely unhealthful practice in a hot climate. Now the children, while in school, eat lunches prepared under the supervision of Hadassah and consisting principally of vegetables and cereals and, returning home, impress their parents with the advantages of this diet.

* * *

## Letters and Arts

JOURNALISM is keeping pace with other modern developments in the national life of Palestine. A juridical magazine in Hebrew recently made its appearance in Jerusalem. It is devoted to the legal features of Jewish colonization in the Holy Land.

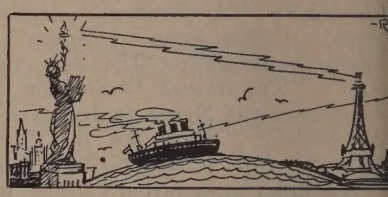
* * *

THE Woodrow Wilson Foundation which is conducting the Woodrow Wilson Prize Essay Contest announces the addition, to the two $25,000 awards already announced, of 92 smaller prizes totaling $7,000, making $57,000 in prizes in all. The contest which is open to any resident of the United States between the ages of 20 and 35 will close October 1. The aim of the Woodrow Wilson Foundation in instituting the contest is to bring Woodrow Wilson's ideals before the young people of America. The essays should be written on the subject "What Woodrow Wilson Means to Me" and should be no longer than 2,500 words.

AMERICAN Jewry now has it American Mercury in the Refle magazine which saw the light of da last August. It is edited by Dr. S. M Melamed and published by the Gilbo Publishing Company. The Reflex wi be devoted to the secular interests o the Jewish people.

* * *

## Social Welfare



FOR many months Leib Fleischer ha had no home except vessels plyin on the Atlantic Ocean. At last, throug the efforts of Hias, he has been allowe to land in the United States unde bond of $1,000 until such time whe he will be able to return to Russi This, of course, depends upon the re ognition by the United States of th Soviet Government.

* * *

A GLIMPSE of the accomplishment of the Hebrew Sheltering and Im migrant Aid Society of Americ (Hias) for the first six months of th year is given in a recent report of th organization. The report shows tha 16,525 persons received aid in matte pertaining to the procedure in bringin relatives into this country from ove seas; that 9,249 Jewish aliens arrive of whom 5,385 were immigrants an 3,864 non-immigrants; that 22,5( kosher meals were served at Ell Island to immigrants and deportee that 3,830 persons received aid in the efforts to become citizens and tha 1,077 applicants obtained positio through the Employment Bureau.

* * *

AMONG those who have enrolled life members of the Zionist orga ization of America according to a r port of the organization are Mr. an Mrs. Nathan Straus, Herman Ber stein, Mrs. Irma Lindheim, Norvin Lindheim, Mrs. J. C. Guggenheime Louis Lipsky, Miss Henrietta Szol and Mrs. Archibald Silverman.

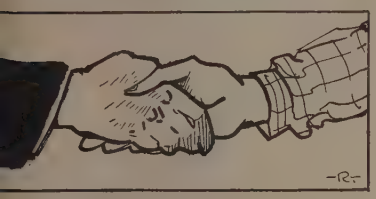
)ROPONENTS of the *Schechita* in Scotland were victorious last month ıen the Humane Slaughter Bill, re-iring the use of "mechanically oper-ed instruments," passed its final ge before the Scottish Standing Com-ttee of the House of Commons with e amendment that any *shochet* duly ensed by the Chief Rabbi be ex-ıpted from the provisions of the easure.

* * *

THE Jews of Texas are doing their share toward alleviating the suffer-g of Jewish tuberculars in this coun-y. They are building a new wing the Jewish Consumptive Relief ciety Hospital in Denver. Recently e cornerstone of the new building as placed with appropriate cere-onies.

* * *

## Civic Relations



THE roll of Jewish organizations in the United States was increased by e last month with the formation of e Irish Jews of America. According the organizers there are 1,000 Irish ws in Greater New York and several ousand scattered throughout the ited States. This is the first time e Irish Jews have attempted to get gether and one of their chief aims to establish an Irish-Orthodox Syna-gue in New York City similar to ose in the Free State.

* * *

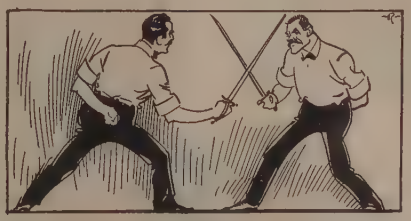
AT the Conference of Jewish Rights held last month in Zurich, Switzer-nd, a new organization to be known the Council on Jewish Rights was rmed. This new organization will ke the place of the Committee of wish Delegations. It has as its aim e safeguarding of minority rights aranteed in the international peace eaties concluded after the World ar.

Of the 51 members making up the uncil, 21 of those selected were nerican Jews, the other 30 being presentatives of Jewish groups from rious countries of the world.

American members of the council e: Max D. Steuer, Rabbi Max eller, Rabbi Barnet Brickner, Martin Levy, Robert Silverman, Mrs. Archi-bald Silverman, Judge Hugo Pam, Judge Gustav Hartman, Louis Lipsky, Jacob Fishman, Max Hollander, Dr. Joseph Tenenbaum,, Bernard G. Richards, Dr. A. Koralnik, Benjamin Titman, Emanuel Hertz, George Fox, Carl Sherman, Benjamin Winter, Leo Wolfson and Marvin Lowenthal.

* * *

## Foreign



DUELLING, they say, has gone quite out of fashion but, last month in Rome, Dr. Paolo Levi, formerly head of the Fascist Press Bureau in Padua and now Secretary of the Padua Jewish Community, fought on the field of honor with Luigi Menini, Secretary of the Fascist Academic Association.

Menini was wounded five times while Levi suffered only a scratch when the duel was stopped by physicians and the combatants parted, still angry. Menini's anti-Semitic activities prompted Levi's challenge which led to the duel.

* * *

URGING the discontinuation of the *numerus clausus* against Jewish students, the Polish Minister of Education has addressed a communication to the heads of all the universities and colleges in the republic.

* * *

LIONEL DE ROTHSCHILD, President of the Jewish War Memorial of London, reported last month on the organization's progress in its three-fold aim of strengthening the arrangements for the training of rabbis, stimulating Jewish religious education and improving the status of the rabbinate. He reported that Jews' College, Aria College and the *Yeshiva Etz Chaim* were the educational institutions to receive financial support from the Memorial.

* * *

THE earthquake in Palestine caused a property loss of approximately $100,000 to the Jews of the Holy Land, according to an official report by C. Q. Henriques, engineer of the Zionist Executive. Among the historic buildings damaged by the quake and which will be reconstructed are the synagogue in the Bokharian quarter of Jerusalem and the synagogue in Tiberias. The Markenhof Cooperative Agricultural Group, composed of trained agriculturists from Germany, were the heaviest Jewish sufferers, all of their buildings having been practically demolished.

* * *

WITH Acting High Commissioner Col. Robert S. Symes officiating, the corner-stone was laid recently in Jerusalem of the Hebrew Teachers' Seminary. A message of congratulation was received from Julius Rosenwald whose contribution of $75,000 toward the building fund made the erection of the seminary a certainty.

* * *

SYLVAIN LEVI, professor of Sanscrit at the Sorbonne University and president of the Alliance Israelite, is at present in Japan as the head of the French Intellectual Consulate of the Franco-Japan Institute Home and lecturing at Tokio University.

* * *

AN invention that will revolutionize the radio industry has been perfected by Professors Mandelstamm and Popalesky, Russian Jewish scientists. The new device is capable of broadcasting and receiving messages over far greater distances than have heretofore been possible.

* * *

THE annual report of the Jewish Colonization Association, of Paris, covering activities during 1925, shows the success of the organization's efforts in many lands. The Argentine colonies are prospering, according to the report. Immense territory and great natural wealth in Brazil are accessible for colonists. A settlement founded in that country twenty-five years ago is beginning to show beneficial results. The Association is creating new colonies in Canada.


### *On Behalf of Our Advertisers*

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# Nathan Straus—He Points the Way

## By Alfred Segal

IT IS related that in a certain ancient city it was the practice at New Year time to select one citizen whose character might be set up as an exemplar for the community during the ensuing year. This had a two-fold purpose: It placed before the eyes of the people an inspiration and offered an opportunity to honor good men long before they passed from the earthly scene. Wise men had observed the futility of funerary tributes.

This magazine regards this practice as one worthy to be emulated and purposes hereafter at New Year time to present to the eyes of the Jewish community of America the character of a Jew who may be important or unimportant in the world but who in his spirit is the symbol of that which is meant when a man says: "I am a Jew."

The first of these characters here is offered for the consideration of American Jewry at this, the beginning of the year 5688.

* * *

A FEW weeks ago Palestine was afflicted by an earthquake, and it so happened that the chief sufferers were the Arabs. Of the hundreds who were killed the most of them were Arabs, and, indeed, only one Jew was destroyed; of the property damage that was suffered the most of it belonged to Arabs.

The various religious sects that have interests in Palestine hastened with funds to repair the damage to their shrines and other holy places. Only for the Arab there seemed no succor.

He surveyed the ruin of his house and camped with his family under the stars. And in all the world of men there was only one who cared about his unhappy plight.

* * *

THIS man lives in New York and is most comfortably situated. He might have said: "So the Arab suffers. But what is he to me? He is not of my people and neither is he of my religion. He is far distant from me not only geographically but also in the way of life; how, then, can I feel for him?"

But in his comfortable place in New York this man, Nathan Straus, felt the misery of the hapless Arab; he had spoken much on the brotherhood of man but, unlike others, he also sensed that kinship; the Arab was his brother and he his keeper.

So on a certain day the other month it was announced that Nathan Straus had sent $20,000 to Palestine for the succor of all who were afflicted, regardless of race or creed.

©International.
*Nathan Straus*

THOSE who know the heart of Nathan Straus sa it was like him to do this. He has not often ma vocal revelations of what is in his heart, being co tent to manifest its character by his works.

But a number of years ago, shortly after t Titanic disaster in which his brother, Isidor Strau and his wife were lost, Nathan Straus revealed t ideal animating his attitude toward his fellowmen.

"In the Titanic tragedy," he said, "all creeds we at least united in the brotherhood of deat If one could only hope for a brotherho of life!

"Why wait for death to teach us the less of human fraternity?" By this ideal he h governed the conduct of his life.

* * *

THERE seems in him an intensity th does not let him place upon others h social responsibilities. He is not merely t detached philanthropist signing check he is the ardent lover of his kind seeki whom to serve.

* * *

WE recall reading, a few months ag about Nathan Straus' last visit Jerusalem. That occurred early in t present year. He was in his 79th yea his health was not of the best; the jou ney was difficult for one of his years.

But he had an errand to perform. H had given some hundreds of thousan of dollars for the construction of a heal center in Jerusalem, and now the corne stone was to be laid, and he must there, despite the feebleness of his healt despite the hardships of the journey, order to call to the attention of manki the spiritual significance of the thi he had given.

* * *

SO he came to Jerusalem and the was a great demonstration in h honor. Jew, Arab and Christian we united in tribute to the ideal that Nath Straus had brought to them. He ma a speech.

This health center, he said in effe shall be a house of healing for all t people, open alike to Jew, Mohammedan and Christia Whoever suffers shall be given succor.

He said that in this land which was the cradle religions he desired to present this house of heali for Jew, Christian and Mohammedan to be forever symbol of the essential unity of mankind.

* * *

HE desired, before departing, to establish in t Holy City this living testimony of the words the prophet: "Have we not all one father? Hath n one God created us, why do we deal treacherous every man against his brother?"

It was a magnificent expression. It not only served an admonition to mankind but sounded also the ynote of all of Nathan Straus' beneficent life.

As we have said this was not Nathan Straus' first sit to Palestine. He had been there before as a ne crusader.

* * *

HAT which is now called the Homeland was then still distant from fulfillment. Nathan Straus reected the ideal of the Zionists; the dream was rgeous but there were certain realities that anyed this most practical-minded idealist.

Trachoma was epidemic in Palestine; there was nger; there was unemployment; there was much kness; there was dirt and slovenliness.

Jerusalem inspired Nathan Straus. Here his fathers d served at the altar of the temple; here he would rve at the altar of mankind, for Jew and Gentile.

* * *

T was an epic adventure typical of this man who combines a fine imagination with the capacities of great business man; the soul of a prophet with the sh of efficient leadership; lofty social vision with eat wealth that enables him to turn visions into alities.

Happy man! There are many who have wealth t no dreams; and many who have dreams but no ealth which to bring about their fulfillment.

Nathan Straus went about to serve at his altar, a w high priest in Jerusalem. He engaged eye ecialists to treat trachoma; he established clinics; founded a settlement house for nurses; he opened ousekeeping school for girls; he established a facry for the making of souvenirs out of mother of arl; thus to give employment to the needy; he ened free kitchens for the hungry; he set up a ard of health.

Observing that the street leading to the Wailing all was incredibly dirty he had it scrubbed and ve a fund that insured its being cleaned three nes a day.

* * *

HE business of making money he had long before put aside. His personal needs were simple. His come went almost altogether into these works. This is now his business.

He became of himself a great social service intution, seeking for things to do. He was already nowned in New York as the founder of the system the free distribution of sterilized milk. At his n expense he maintained milk stations, giving milk the poor.

He had observed the annual slaughter of infants d had become convinced that the cause lay in the ality of the milk sold in New York. Pasteurization which the deadly germs are destroyed was then t generally an accepted principle and, indeed, was posed by many authorities.

* * *

NATHAN STRAUS made pure milk his personal cause. After a long study he announced that milk was the death that took multitudes of children every year. The slaughter must stop.

He would do what he could himself to stop it. He would at his own expense pasteurize milk and give it freely to all who were in need. He took the matter upon his own conscience; in time, pasteurized milk would be accepted generally but, in the meantime, multitudes of children were dying. He could not stand by and see this; he must with his own hands save some of these lives.

And this he did. The Straus milk depots became life-saving stations throughout New York and the name of Straus became blessed in the hearts of the people.

* * *

NOR was he content to serve in New York alone. He contributed to the establishment of similar milk stations in Chicago and Philadelphia. He wrote appeals to the people of the nation in the name of their children, calling upon them to demand the pasteurization of all milk. He called impure milk the white peril.

He lived to see pasteurization established by law in nearly all the cities of the country.

* * *

SUCH is the character of Nathan Straus, and we have presented here only a few of his works by which it is reflected. All mankind has been his brother; in himself he has realized the mission of the Jew as the servant of the world.

A few months ago he addressed Henry Ford on the uses of wealth. What is the worth of wealth that is not used for beneficence? he inquired. Is not wealth accursed when it is employed for the dissemination of hates?

He himself was competent to speak on the uses of wealth. Giving, giving, giving, he had all but stripped himself of his riches. In his latter years he has eschewed all luxury, including his yacht, because he could not conscientiously enjoy these things, as long as there were those who suffered and needed his aid.

He came not rich upon the earth and he desires to die that way.

* * *

NATHAN STRAUS will be 80 years on January 31. At the age of six he came to America with his parents from Otterberg, Germany. They settled in Talbotton, Ga., where his father established a business. But reverses came in the Civil War and the family moved to New York heavy with debt.

The father and the three sons—Oscar, Isidor and Nathan—resolved that this debt was an obligation of honor that must be discharged that the family might be vindicated.

All the first profits of the new business in New York went to repay the old debts and this was accomplished in a few years.

With his father Nathan Straus was a member of the firm of L. Straus and Son and with his brother Isidor he was in the concern of R. H. Macy and Co.

His interests in the communal life of New York developed early. He served as a member of the Forest Preserve Board of New York, as a member of the Park Commission and as president of the Board of Health. When he was 46 he was offered the mayoralty of New York.

A full life.

# *Thinking Aloud*

## By Urva Porah

I WITNESSED a performance of Halevy's opera, "The Jewess" *(La Juive)*, recently. Together with her father, Lazarus, the Jewess goes most proudly to die at the stake for the sake of her faith.

She does not argue the matter when an opportunity to live presents itself through the process of conversion. Her father regards death as preferable to that.

So, to the burning place she walks with a high head.

"Some of our women suffer far more when they are barred from fashionable hotels in these times," observed my friend who was my guest at the opera.

This observation suggested the possibility of revising the libretto of Halevy's opera to fit the times, and this I herewith proceed to do.

* * *

*Scene: The lobby of the Hotel Extravaganza in the Adirondacks. A glittering view with chandeliers draped with pendant diamonds and a golden knob on every door.*

*The liveried servants are gorgeous spectacles, what with their coats of cloth of gold and trousers of cloth of silver, garnished with stripes of red.*

*On chaise lounges about the lobby rest the women of the haute monde, as the saying is, holding lorgnettes at haughty elevations.*

*Into this delectable scene enter Lazarus, the rich Jew, and his daughter, Rachel, who have been making a tour of the Adirondacks.*

Rachel, *frightened:* Father!

Lazarus: My daughter, what is the matter?

Rachel: They stare at us so terribly through their lorgnettes.

Lazarus: Calm yourself, my daughter.

Rachel: They seem to look through me. They may discover we are Jews.

Lazarus: Sh—!

Rachel: They have discovered us. They are looking through us with their lorgnettes.

Lazarus: Not so loud, my daughter.

*Lazarus approaches the desk and with no little flourish signs the register —"L. Azarus and daughter." He steps back to survey his handiwork. He is rather proud of it. "L. Azarus" sounded like a name from Rome. This man's cleverness is amazing. He nudges his daughter to observe what he has done, and winks approval at himself.*

The Clerk, *approaching:* And what can I do for you, sir?

Lazarus: A suite, sir.

The Clerk: I'm sorry, sir.——

*He points to a sign that neither Lazarus nor his daughter had up to this moment seen—a legend done in red, white and blue lights: "GENTILE PATRONAGE ONLY!"*

Rachel, *faintly:* But we are different.

Lazarus: Some of our best friends are Christians. . . .

Rachel: We have nothing in common with. . . .

Lazarus: I am an important man.

Rachel: We are so different.

Lazarus: Can't you see?

*The clerk continues to point upward to the sign.*

* * *

*Lazarus and Rachel turn from the scene of their defeat followed by their maids, valets and secretaries and the hostile stare of the lorgnettes.*

Rachel, *whispering:* They've all found us out. Everywhere we go we're found out.

Lazarus, *suddenly a conscious Jew:* Well, what of it?

Rachel: Father!

Lazarus: This makes my Jewish blood boil.

Rachel: Father, they will hear you.

Lazarus: Let them hear me. They must hear me.

*He turns to the lorgnettes, addressing them:*

I am a Jew. Do you hear me? I am a Jew.

*The lorgnettes are lifted to loftier angles in response.*

Rachel: (*sinks into a chair, desolated and whimpering*) We are ruined. We are ruined.

*Lazarus, abashed by his bold proclamation, assists Rachel from the chair and is grateful to his surrounding servants who shield him from the cruel stare of the lorgnettes as he departs from the hotel.*

* * *

*They have returned to their limousine and Rachel, prostrated, sits with head reclining upon the eiderdown upholstery of the car.*

Rachel: It is so hard to be a Je I so wanted to stop at the Extrav ganza.

Lazarus: Once they burned us the stake; now they keep us out hotels. It's all the same thing, t same persecution, the same sufferi

Rachel: I will never get over th Why must we suffer so?

Lazarus: We will try the Hotel Lu uriana next. Signing myself " Azarus" was very clever, wasn't it?

Rachel: But they found us out.

Lazarus: Maybe we look like Jew

*Rachel surveys her features in t mirror that is one of the accessories the car. She discovers traces of Je ish characteristics. To Rachel's no there is the gentlest of curves and y quite unmistakable.*

Rachel: Father!

Lazarus: Yes, my daughter!

Rachel: I must have a plastic ope ation!

Lazarus: You mean to change yo nose? My daughter! What sufferin

Rachel: Have we not always su fered?

* * *

*Scene: A hospital, a noted plast surgeon presiding at the bedside Rachel who is about to be removed the operating room.*

Lazarus: Courage, my daughter!

Rachel: I am brave, father.

Lazarus: I dread to think of yo suffering.

Rachel: We have always suffer on account of our religion.

Lazarus: Even to this day.

*He regards with dread the instr ments in the surgeon's hands, includi saw, knives, drills and other inquisit rial utensils.*

Rachel: I go bravely, when all th is over I will be let into the Extrav ganza!

The Surgeon: Well, I'm all ready.

*He commences to push the hospit truck, on which Rachel reclines, o of the room.*

Rachel: Be brave, father.

Lazarus: I weep for your sufferin

Rachel: Forever we suffer. . . .

Lazarus: On account of our r ligion.

(*CURTAIN*)

# When a Jew is Shot

## by E. David Goitein

*Illustrated by Saul Raskin*

*THIS story was told to the translator in Hebrew by a Palestinian writer. The story first saw light when it was read by the great English actress Joan Pereira at a meeting of the Anglo-Palestine Club in London. The story has not appeared before in print either in Hebrew or English.*

THIS is Act One of the Drama. Channah was a practical woman, a woman who knew her own mind. It was enough to have one dreamer in the family. Gallia, her husband, always had his head in the clouds.

"Why can't you use your reason, man?" she said bitterly; "If the Government says no, let it be no. What can you do?"

"Channah, darling, we won't go over all that again. We shall only quarrel. You know what my ideas are and you know. . ."

"Ideas! A man can't get his bread and butter from ideas, can he?" she raised her voice, shrilly.

"He can't live without them," he said dryly and returned to Achad Ha'am.

"Listen to me, Gallia," she said more softly. "A woman's brain may not be equal to a man's, but a little *chochma* I have got. Listen. When the Czar was ruling, whether we liked it or not we had to obey. What can a Jew do?

"When the Revolution came we thought that we should be free to do what we liked—well, when a Jew hopes—what comes of it? His hope is smashed and he—he shrugs his shoulders and says *Yasher-ko-ach*—thank you."

"What are you driving at Channah?"

"You know."

"I do not. Is there something. . . ."

"This new law."

"About Zionism?"

"Yes—you know very well what I mean."

"If you think I'm going to stop teaching Hebrew to the children and preparing the way for the return to *Eretz Yisroel*—you are mistaken." He stood up. "Channah, I have made up my mind."

A shower of words was ready to burst forth, but she thought better of it. She would try and speak to him in the old way, she would win him better that way. It was no use always nagging, nagging.

"Gallia, do you want to see these two little ones starve and do you want Leo—who is becoming the greatest writer in Petrograd—to lose his post because of your fanaticism. Gallia, don't do it. Please, Gallia."

He looked at her for a moment, undecided. There were tears in her eyes and terror.

And yet the fate of his people was in the balance. Palestine. Jerusalem. *Eretz Yisroel.* No, he could not be false to his people, so cheaply, so vulgarly.

"It is no use, Channah. Let them do their worst."

"Their worst? Do you know what their worst is? One of their stinking dungeons—with no food and foul air and filth—ach!" She threw up her arms in horror. "And then, Gallia, you know the end of it, they take you and put you against a wall and set other Jews to—to—shoot you."

"I know."

That was all he said.

She could not understand the stupidity, the courage of the man. She was horrified, fascinated.

The baby in the cot began crying.

She took him into her arms and rocked him, swaying backwards and forwards. "Baby mine, baby mine," she crooned.

Gallia came over and held the diminutive hand of the child. "Look at him, Gallia, look at his sad grey eyes and his poor thin little face. Can't you think of *him.* Things are hard enough, Gallia, as it is, you don't want to make them worse?" At last she hissed, "Do you want to kill the baby, too?"

He let go of the baby's hand, turned on his wife and said fiercely, "Don't tempt me. I know what you feel, I know what you want. But I won't do it. It is not right."

Three days later.

Jacob, a boy of eleven, came running in.

"Mammy, Mammy, where's daddy?"

"Why, darling, what is the matter?"

He dropped his voice to a whisper. "The secret police are coming to arrest him."

"How do you know? It's . . . it's impossible. . . . What for? Jacob, why will you say such things?"

"I mustn't tell you who told me. And I don't know what for—but the person who told me said that daddy had done something wicked. Mammy darling, what do you think he has done? Mammy, will they kill him as they did Nicolai Pestin? Mammy, mammy—will they?"

"Quiet darling. You mustn't say things like that. You have made a mistake—they won't do anything to daddy." And to herself she said, "Take courage, little heart. Take courage, do not let the boy see you crying."

Jacob could not understand.

"Mammy, why are you crying?"

"I am not crying, darling."

*He let her fall gently into his arms*

"Mammy, what has daddy done?"

"I tell you, I don't know, darling."

"Mammy, why do they kill everybody?"

"Don't talk any more. Mother has a headache, there's a good boy."

Jacob was bewildered. He kept silent for a moment. Then, "Mammy, can't we hide daddy?"

"We shall see, darling. God will help."

Gallia came in, his face was ashen white.

"They are coming to fetch me, Channah—when I am gone take the two little ones to *Eretz Yisroel*, to Palestine. Do you understand?"

"Gallia, you are mad! What are you talking about? If they are after you, you must hide. It is easy. You remember how we hid Uncle Sholom when the Czar's police wanted to arrest him. You must hide, Gallia. Escape out of the country."

"They are more efficient in these days, Channah. The Soviet police find —everybody."

He took her into his arms and held her tightly and kissed her. He had not done this since the day they were married twenty years before.

"Don't feel bitter, darling," he said, "I had to do it."

"If you had wanted to live in the clouds," she said, "you ought never to have married."

He felt the thrust. It left a gaping wound.

"I shall not hide," he said, quietly, determinedly.

"You must. You shall. Go to Hayim Breslau. He will take care of you. But at once. There is no time to lose. . . . "

That same evening Gallia Shapiro was arrested.

Three weeks later Channah heard in a roundabout way that her husband had been shot.

She tried to get his body for burial, but when she applied to the keeper of the prison all he said was, "No such man has ever been here. You are mistaken, madam. I am sorry."

Yes. He was very polite.

* *

And this is the Second Act of the drama.

Leo Shapiro got to hear in a roundabout way of the death of his father. The news was vague, perhaps it did and perhaps it did not refer to his father. His father was certainly a Zionist and he certainly had been teaching and propagating contrary to law. And he had certainly been arrested. Leo was a journalist. He wrote in a violently revolutionary vein and he was a personal friend of Trotzky. Many of Trotzky's literary effusions came, in fact, from Leo's pen.

Leo came to see his mother.

"You have heard the news, Mother?"

"Yes, Leo."

"I am sorry. I could do nothing."

"I am not blaming you, Leo."

"Why did he do it?"

She looked at him steadily, piercingly. She might have been looking *through* him.

"You ask that, Leo? Then you have never known your father. I tried and tried to dissuade him, but I knew it was wrong to do so. I am not so white-livered," she raised her voice, "as not to know he was right and that you gentlemen with your fine talk of internationalism and humanity and the working class are a lot of hypocritical bigots."

"Think what you are saying, mother. Be careful, too. Walls have ears nowadays."

"I suppose you will go and report what I have said. Ha! Ha! Ha!" she laughed like a demented woman. It was hideous to listen to.

Leo saw she was overwrought. He held his peace. Then, when she had calmed down he said:

"I will tell you what I am going to do, mother. It is not safe for you to stay here. Go to Trieste with the baby. I will take Jacob and look after him."

"You won't touch him," she flared at him; "You want to make him a *goy*, do you?"

"No, mother, I. . . . "

"You shall not have him. He is going with me."

Leo went to the door to see that it was properly closed and that no one was listening. He feared the walls with their ears. The secret police knew everything. So he sat down and held his mother's hand. "You promise not to say a word to anybody—ever—will you, mother? If it once got to the ears of the chiefs that I had advised you—that would be the end of me."

"You know I would not do anything, Leo, to put you in danger. You know that."

"Yes, mother. Not on purpose. But you might say something. . . . Well never mind, listen. From Trieste you can go to Palestine. The Jews are doing wonderful things there. They will look after you. Every Zionist has heard of father's name. Would you like to go?"

"Leo! Leo! That is what you father said on the night they took him away. I have been thinking of it, and thinking and I have not slept at night for thinking. Leo, can it be?"

"Yes, mother, if you want to go. I can arrange it."

She burst out crying. "My son, my boy, you have a human heart for all your fierce writing, my Leo, my boy, my boy."

That was how it came about that on July 14th in the year 1926 Mrs. Shapiro with Dovidel in her arms and Jacob looking as yellow as could be—he had been terribly seasick—landed at Jaffa.

She was surrounded by chattering Arabs—each trying to pull her bag from her hand—Jews yelling in Russian, Yiddish, Hebrew and German. A smell the like of which had never greeted her before and—Palestine. Jacob was wrapped in admiration at the fierce-looking Arabs in their dirty but majestic clothes and he shouted "*Sholom alaychem*" to everybody in the belief that here everyone spoke Hebrew and that he did, too. There were not too many formalities to be gone through and within a few hours Channah Shapiro, exhausted, on the verge of a breakdown, was sitting on the roof of Shoshana Samuelly's snow-white house in Rehov Allenby, in Tel Aviv. Shoshana was a wonder. She was all smiles and sympathy and kindness, and good nature.

"Channah, my dear, it is no use crying. We Jews have cried enough in *Golus*. We don't cry in Palestine. We work and we talk and we sing. Don't cry, darling. And what a lovely baby it is." She took the puny, under-fed little creature into her big arms and sang to it in Hebrew.

"Sleep my little baby, sleep,
God of Israel safely keep
You, my little love-one, sleep."

She sang the words to a haunting *Sephardi* tune.

"What am I going to do now that I am here?" said Channah later in the day, "I must do something. The little money I have will soon be gone; then—?"

"Why must you look for trouble? Troubles come without your searching for them."

"Yes, troubles come without your searching for them," echoed Channah, her eyes glistening with tears.

"Ach! What a born fool I am. I must always say something stupid. You

know, my dear," she said chattily, "when my little Yemenite maid came and said that her father was lying dangerously ill in the hospital I said to her 'Always follow your father's footsteps.' I am a born fool, my dear."

And Channah smiled. She could not help smiling.

Everyone was kind and considerate to her. They all knew the story of her husband. And Jacob, a bright, happy, frank young fellow won the heart of everybody.

He soon picked up enough Hebrew to make himself understood and began teaching his mother.

"Mammy," he said one Saturday, "it is wicked to speak Russian and Yiddish in *Eretz Yisrael.* If you won't speak Hebrew I won't speak to you at all." When she went to bed at night she found a little slip on her pillow *"Ivree —daber ivrit"* (Jew—speak Hebrew.) When she took her hairbrush off the table a little piece of paper would flutter from it and on the paper, the words of Biyalik "Death of a language is the death of a people."

She was not a good pupil. She insisted on calling "hot water"—*"heises mayim"* and she would say *"Geben sie mir be-vakasha et-ha-ya-yin"* in spite of Jacob's teaching.

At the end of one of his lessons, Jacob said:

"Why do you always look so sad, mammy. I think it is lovely, here."

"Yes, darling, it is a wonderful country."

"Palestine will be the best country in the world, mammy, one of these days."

"Yes, darling."

"And when that happens, if the Christians dare do anything to Jews anywhere in the world. . . . "

He shook his fist in the face of the world.

She smiled. It was becoming easier to smile now. Palestine was having its effect upon her.

Life was returning.

And this is the last act in the drama.

At the Haifa quarantine station on the third of January, 1927, an emaciated cadaverous-looking man with a great brush of hair and intelligent but fierce eyes presented himself to the authorities.

He wanted to work on the land. He had studied agriculture in Russia.

His voice was husky and he spoke like a man who was afraid that someone might hear him.

His look was like that of a hunted fox.

He spoke a beautiful musical Hebrew.

The officials looked at him; his thin legs, his sticks of arms—they would not stand much hard work. Certainly agriculture was not suitable for him.

He was sent to Jerusalem.

There was a vacancy for a librarian in Tel Aviv.

He was sent to Tel Aviv.

The day after he arrived in Tel Aviv he was walking along Rehov Allenby —his hands deep down in his pockets, his eyes on the ground.

Channah was standing on the veranda, outside Shoshanna's house. She saw this man. And a faintness came over her. She saw the houses opposite her swimming round and round and round, Allenby Street was jumping up and down, only the man with the emaciated face stood out clearly.

"Gallia! Gallia!" she cried.

He looked up.

"Gallia! Gallia!"

He held up his hands as if warding off a blow.

"Gallia! Gallia!" she shrieked—you could have heard her cry all over Tel Aviv.

He made a dash for the veranda and caught her as she was falling.

He let her fall gently into his arms.

She was unconscious.

"Channah, my Channah," he said softly, whisperingly.

"Channah, my Channah."

Then she came to.

"Channah, my Channah."

"Oh! Gallia!—" she said.

## Communication

Editor, B'NAI B'RITH MAGAZINE:

In your July number we found pleasure in reading your article on "The Jew in Aviation," by Zelda F. Popkin.

Recently the writer has read a number of articles on this subject in none of which is mentioned the name of Louis Welch, who was killed while demonstrating a plane for government acceptance for the Wright Brothers at College Park, Md. He was an excellent type of Jewish manhood and deserves posthumous recognition in articles pertaining to the Jews in aviation.

A little investigation on your part into his career as an aviator would be interesting.

CHARLES J. STEIN.
Washington, D. C.


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*Managing Director*

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# The Year 5687 in Retrospect

## By Julius Kerman

THOUGH, in itself, a year in the life of a people is comparatively insignificant, nevertheless, it is only by keeping a record of events year by year and taking an annual inventory of happenings that we are able to form any definite conception of our progress. The Jews as a people should take inventory of its group progress at this season of the New Year just as any individual should take stock of his accomplishments at least once in each twelve-month period. With this in mind we present herewith to our readers a brief resume of the outstanding events of Jewish interest throughout the world during the year 5687 which comes to a close on the twenty-seventh day of September.

## In the United States

### *Jewish-Christian Relations*

THE past year marked a definite step toward a better understanding between Jew and Gentile. The Ku Klux Klan lost in strength. In many states its activities are distinctly looked upon with disfavor and the many scandals within the organization which have been exposed by the press have helped to make it unpopular with the better classes of American citizenry. To be sure, Judaphobia still exists and it cropped up here and there during the year. Rabbis were excluded from the Lincoln, Neb., Ministerial Association (January 3); Jewish physicians and patients were discriminated against at King's County Hospital, Brooklyn, N. Y. The situation was nipped in the bud, however, by the prompt action of Brooklyn rabbis and, as a result, Mayor Walker conducted public hearings which led to an apology by Christian internes who were accused of insulting and injuring the Jewish internes.

In the realm of Jewish-Christian relations, the outstanding event of the year was the public apology by Henry Ford for his anti-Jewish utterances in his paper, The Dearborn Independent, for the past seven years. The apology was presented by Ford through Arthur Brisbane to Mr. Louis Marshall, president of the American Jewish Committee, as representative of the Jewish people. Mr. Marshall gracefully accepted the apology and recantation. His letter of acceptance sent to Ford was characterized by Mr. Adolph Ochs, publisher of the New York Times, as a masterpiece. Mr. Marshall was commended by leaders in all walks of life for the tactful manner in which he handled the situation.

The libel suit against the automobile manufacturer by Aaron Sapiro which was declared a mistrial after several weeks in court, must have contributed to the recantation. Sapiro's suit was settled out of court, as was a similar action brought by Herman Bernstein, editor and publicist.

Other events paved the way towards a better understanding between Jew and Gentile. Outstanding is the call by prominent Christian leaders for a "Good Samaritan Day" in all the churches in the United States. The ministers were urged to appeal for the relief of the Jews in Eastern European countries. The Special Christian Fund for Jewish relief collected $200,000. A "Limfoi Society" of Jews, Catholics and Protestants was organized at Port Huron, Michigan, to promote good fellowship between the different religions. The inspiration which led to the organization was the presentation by a Jew of a flagpole to a Methodist church. It is proposed to make this organization national in scope. There was a "good will" dinner at Chicago attended by Jews and Gentiles (December 6, 1926). First of a series of "good will" meetings to discuss Jewish-Gentile relations took place in the Free Synagogue in New York (December, 1926).

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### *Religious Life*

IN GENERAL, a strengthened interest in Judaism was noticeable during the year. Many new synagogues and religious centers were erected. The United Synagogue of America bought a site in Jerusalem for the erection of a Synagogue Center. The Union of American Hebrew Congregations appointed a research committee on the perpetuation of Judaism. A number of Reform and Conservative synagogues broadcasted religious services. A Synagogue Council of America uniting all Jewish religious bodies was formed as a permanent agency. The laying of the corner-stone of the Orthodox *Yeshiva* College took place in New York City. The Bible-Reading Bill was defeated in California. A Kosher-Meat Bill was passed in California and a Kosher Food Measure in Michigan. Kosher kitchens were provided on all United States steamship lines.

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### *Educational and Cultural Activities*

THE past year witnessed an intensification of Jewish educational and cultural activities. New Hebrew schools were organized in many cities of the United States and additional educational institutions and bureaus were established. The University of Chicago offered courses in Jewish studies. The Independent Order B'nai B'rith opened its fifth Hillel Foundation at the University of California. The Boston Hebrew Teachers' College was authorized by the Commonwealth of Massachusetts to confer degrees. A national conference of organizations for work among Jewish students was held in New York in March, 1927. The Menorah Society is undertaking an endowment foundation, the purpose of which is "to foster research for exact knowledge and humanistic interpretation of the field of Jewish experience and expression, past and present." A campaign for $500,000 was conducted in New York City to provide religious education for children of poor families. David A. Brown directed a $600,000 campaign for the Hebrew Union College. A considerable part of the funds raised by the B'nai B'rith Wider Scope Committee was devoted to the promotion of Jewish education among university students.

* * *

### *Art and Theatre*

JOSEPH Tepper, a Palestinian artist, exhibited seventy-two paintings of Old and New Palestine at the Lewis and Simmons' Galleries in New York. The Hebrew Union College acquired the Shatz Bezalel School Gallery. The *Habima*, the Moscow Hebrew theatre, attracted universal attention. Its tour of America was successful and its work was favorably commented upon everywhere. A committee, headed by Otto H. Kahn, was formed in New York to help establish the *Habima* in a permanent theatre in Palestine. A new Yiddish theatre was opened in New York.

*Press and Publications.*

THE "Reflex," a Jewish monthly in English, edited by Dr. S. Melamed, made its appearance in New York in August. The "Jewish Record," a weekly of St. Louis, was transformed into a daily. Numerous books of Jewish interest and significance were published during the year.

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*Social Service*

THE training School for Jewish Social Service graduated its first class of eleven students on September 15, 1926, thus helping fill the need for trained Jewish social workers. New Y. M. H. A.'s and similar institutions were built and their joint membership, according to recent statistics prepared by the Jewish Welfare Board, is 250,000. The Bureau of Jewish Social Research, incorporated during the year as a permanent organization under the chairmanship of Adolph Lewisohn, is conducting a survey of the population and communal needs of Greater New York. It is estimated that this survey will take two years to complete and will cost about $200,000.

The operation of the Community Chest has led the Jews of Detroit to organize a new type of Jewish Welfare Federation for the purpose of "advancing the social and cultural welfare of the community and to bring about cooperation among Jewish welfare and relief organizations in Detroit." The Jewish Social Service Conference which met at Des Moines, Iowa, organized an "Appeals Information Service" to report on national and international organizations making appeals for funds. Upon the suggestion of Mortimer L. Schiff, the Federation for the Support of Jewish Philanthropic Societies in New York City is attempting to eliminate the annual drive for funds and substitute for it a "recurring subscription plan" by which donors will, unstimulated by any drive, contribute funds annually. There is a movement on foot to consolidate the New York and Brooklyn charity federations.

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*Philanthropy*

AMONG the outstanding philanthrophic bequests of the year were the donation of $400,000 by Mr. Nathan Straus for the establishment of Health Centers in Jerusalem and Tel Aviv; a bequest of $1,000,000 by L. S. Brush of New York to the Jewish Theological Seminary; a fund of $250,000 by Mr. C. A. Tilles of St. Louis to enable poor boys and girls to obtain an education; the establishment of a $1,000,000 foundation by Mr. Fred Lavanburg of New York to build model homes on the East Side.

* * *

*Anniversaries and Birthdays*

THE following leading American Jews received felicitations on their birthdays:

Supreme Court Justice Louis D. Brandeis, reached the age of 70 on November 15, 1926.

Mr. Louis Marshall, President of the American Jewish Committee, reached the age of 70 on December 14, 1926.

Mr. Louis Lipsky, President of the Zionist Organization of America, reached the age of 50 on November 30, 1926.

Miss Henrietta Szold, founder of the Hadassah, was 66 years of age on December 23, 1926.

Rabbi M. S. Margolies of New York was 75 on May 4, 1927.

Mr. Julius Rosenwald reached the age of 65 on August 12, 1927.

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*Necrology*

SIMON BAMBERGER, ex-governor of Utah, died at Salt Lake City, October 6, 1926. Age 91.

Prof. G. Zelikovitch, Hebrew scholar and journalist, died in New York, November 27, 1926. Age 63.

Rabbi Isaac S. Moses, died in New York, December 6, 1926. Age 79.

Dr. Nehemiah Mosessohn, journalist, died in New York, December 10, 1926. Age 73.

Jules E. Mastbaum died in Philadelphia, December 7, 1926. Age 54.

Solomon Bloomgarten, (*Yehoash*), Yiddish poet, died in New York, January 10, 1927. Age 56.

Dr. Henry Frauenthal, founder of the Hospital for Joint Diseases, died in New York, March 11, 1927. Age 64.

Dr. A. Zingher, noted bacteriologist, died in New York, June 5, 1927. Age 42.

Prof. Julius Drachsler, noted sociologist, died in New York at age of 37.

* * *

## In Foreign Countries

*Jewish-Christian Relations*

WHILE anti-Semitism in Europe has not disappeared, it has lost much of its fierceness of previous years. In Roumania, however, anti-Semitism was, and is, rampant. The Roumanian government has organized its press, its courts, and its educational institutions to persecute its Jewish subjects. The Jews have had neither protection nor redress. To the protests of foreign Jewries, the Government has stubbornly denied the existence of anti-Jewish activities. Toward the end of the year, conditions seem to have taken somewhat of a turn for the better. In Poland and Germany the Governments seem to have taken the situation in hand and official anti-Semitism, at least, has been greatly lessened. In Poland there were several ritual murder cases which came to naught. Some Jewish communities were harassed by old Czaristic laws which have not yet been revoked. In Lithuania, Jewish autonomy has been abolished and the Government seems to go out of its way to embitter the lives of its Jewish citizens.

The *Numerus Clausus* laws are still enforced in Roumania and Hungary. They have been withdrawn in Poland. About 7,000 Jewish students left Hungary during the year to seek their education abroad. Others found their salvation in the baptismal font thus making themselves eligible for admission to the higher institutions of learning.

In Germany *Hakenkreuzler* societies are still active, their members wreaking their hatred on Jews by desecrating more than 40 Jewish cemeteries in the past year.

Despite these unfavorable omens, the skies seemed to brighten with signs of good will evident in many European countries. Perhaps the greatest tokens of better understanding were the establishment of a chair in Rabbinics at the University of Giessen, Germany, and the decision of the Czechoslovakian government to open a Jewish Theological Department at the University of Prague.

* * *

*Religious Life*

FROM the point of view of religious life, the year has been a satisfactory one. Lithuania is the only country in

which the government enforced a Sunday rest and compelled Jewish wineshop keepers to trade on Saturday. The Lithuanian officials also interfered in the internal affairs of the Jewish synagogues.

The Soviet Government permitted the Jews of Russia to convene a religious conference. The Jews presented to the Government a memorandum of all the religious needs of the Jewish citizens of the country. The anti-*schechita* bill in Norway was defeated. *Schechita* was safe-guarded in Scotland by an amendment to the Humane Slaughtering of Animals Bill in the House of Commons.

Sabbath is now the official rest day of Tel Aviv.

* * *

*Educational and Cultural Activities*

THE Hebrew University at Jerusalem made splendid progress during the year. The University was the recipient of important bequests and donations, collections of books and manuscripts. The University now possesses the largest Jewish library in the world. The corner-stone of the Hebrew Teachers College in Jerusalem was laid.

The Yiddish theatre in Russia celebrated its fiftieth anniversary. The Czernowitz Yiddish Theatre, the only one in Bukowina, was closed by the Roumanian authorities. The "Aryan," a Viennese theatre excluding Jews was short-lived; it had to be closed because of financial difficulties.

* * *

*Press and Publications*

AT THE International Press Exhibition in Cologne there was a Jewish Section. The International Pen Club admitted Jewish Writers' Clubs.

The Hebrew University undertook the publication of a concordance to the Talmud. It will take five years to compile the material.

* * *

*Rehabilitation of Palestine*

THE most important event of the past year is the "Marshall-Weizman Agreement" which made possible the establishment of the "Agency" for the upbuilding of Palestine as a Jewish center. The immediate result of this agreement was the appointment of a non-partisan commission of experts to study Palestine and prepare a ten years' program of reconstruction. The commission has already begun its work.

Zionist work in Palestine was greatly hampered by a financial crisis and unemployment. In spite of that some progress was made. More land was acquired; new banks, privately owned, were established. Ruttenberg began his work to harness the Jordan for the electrification of the country.

The Holy Land felt the force of a severe earthquake toward the latter part of the year 5687. Although there were no Jewish fatalities reported the Jews suffered considerable property damages.

* * *

*Colonization*

AN ECONOMIC change of far reaching consequence is taking place in the life of Soviet Russian Jewry. The Jewish colonies in Southern Russia have proved successful and the "Back-to-the-Land" movement among Russian Jews is gaining impetus. Jews also settled on land in White Russia and Siberia. In Poland, however, the Jewish agrarian movement made little headway owing to the indifference of the Polish Government.

* *

*Athletics*

THE Hakoah Club of Vienna won the championship of the Austrian Football League. The same club won the Austrian 1927 swimming championship.

An International Jewish Sport Festival was held in June at Prague, Czechoslovakia. The undertaking was sponsored by the Government.

* * *

*Philanthropy*

THE past year was especially rich in philanthropic bequests and donations. The most outstanding were: A gift of 30,000,000 franks by Baron Edmund Rothchild of Paris to establish a French Research Institute modeled after the Rockefeller Foundation in America.

A bequest of $1,500,000 by Lady Henry to enable English students to study at Harvard and Yale and American students to study at Oxford and Cambridge.

A bequest of $150,000 by I. S. Perry of Shanghai for the advancement of Jewish education in China.

* * *

*Anniversaries and Birthdays*

THE year 1927 marks the 250th anniversary of the death of Baruch Spinoza. The "Societas Spinozana" was organized for the purpose of celebrating that event. A memorial tablet has been placed in the New Church where the great philosopher was buried.

The Zionist Organization celebrated the 25th anniversary of the Jewish National Fund.

The following were among those felicitated on their birthdays:

Lucien Wolf, Anglo-Jewish communal worker, became 70, February 1, 1927.

Prof. Max Lieberman, famous German-Jewish painter, became 80, July 9, 1927.

* * *

*Necrology*

A NUMBER of Jews, prominent in science, art, literature and philanthropy, passed away during the year.

Prof. Solomon Ehrman, famous Austrian Jewish dermatologist, died in Vienna, October 2, 1926, at the age of 73.

Asher Ginzberg (*Achad Ha'am*), Hebrew writer, philosopher and creator of spiritual Zionism, died in Tel Aviv, January 2, 1927. Age 70.

J. Engel, Jewish composer, died in Tel Aviv, February 15, 1927.

M. Vinaver, jurist and Russian communal worker, died in Paris October 11, 1926. Age 63.

Georg Brandes, famous Danish-Jewish scholar and literary critic, died in Copenhagen, February 19, 1927. Age 85.

Dr. Paul Nathan, German-Jewish leader, died in Berlin, March 15, 1927. Age 70.

Luigi Luzatti, Italian-Jewish statesman, died in Rome. Age 86.

Lord Swaythling, Anglo-Jewish leader, died in London, June 12, 1927. Age 58.

Solomon Joseph Solomn, distinguished Anglo-Jewish artist, died in London, July 29, 1927.

# *The Jew in Heinrich Heine*

(Editor's Note: This article is in part an excerpt from "That Man Heine," a biography of the great German Jewish poet written by Lewis Browne with the research collaboration of Elsa Weihl. It is the first extended study of the subject in the English language, and it is to be published by the Macmillan Co. in October.)

## By Lewis Browne

THE more one studies the tragic history of Heinrich Heine, the more one realizes that the key-word to it all is the word "Jew." Unhappily, few biographers of the poet seem to have realized this. They have dealt with him as a Rhinelander, a German, a Francophile, a Liberal, a Saint-Simonian, a hypochondriac, a what-you-will; but all too rarely have they considered him as what in profoundest essence he always was—a Jew. They have been largely led astray by his own claims and rationalizations, and have taken him at his word when he called himself a Hellene and a Pagan. As Louis Untermeyer astutely remarks in the brilliant preface to his translation of Heine's poems: "Heine was never, as he so often and so fondly thought himself, a Greek. He was not that fictional creature, an Hellenic Jew. Nor was he, except in a geographical sense, a French or a German Jew. He was, in spite of the seemingly absurd redundancy, a Jewish Jew."

In the religious sense of the term, of course, Heine was never a son of Israel. Reared in a more or less "emancipated" home, schooled for the most part by Franciscan teachers, associated during most of his life with free-thinking artists and radicals, he was never able to find himself a place in the synagogue. Yet a Jew he was nevertheless. His father belonged for a while to the *Chevrah Kadishah* in Düsseldorf; his mother as a girl wrote her letters in the jargon of the ghetto, using not German characters but Hebrew script. Heinrich himself as a little boy attended a *cheder* for several years, and the first anecdotes about him recount how shrewd he was in evading the Sabbath restrictions. All his life he was fond of making Biblical allusions, and when Zunz visited him when he was lying on his deathbed in Paris, the poet took delight in speaking in Yiddish and in asking about the Cabala. For some months during his early manhood Heine was intensely interested in the *Verein für Kultur und Wissenschaft der Juden*, that well-meaning but ineffectual effort of certain young Berlin Jewish "intellectuals" to regenerate Israel and its faith. He taught in the *Verein* school, and even served as chairman of a committee appointed to devise ways and means of establishing a women's auxiliary to the society!

These, however, are but the superficial evidences of his Jewishness. Far profounder and more important is the character of his reactions to life. In all his work and conduct he revealed that intensity, that extremism, that acute sensitiveness and furious resentment, that extravagantly commingled love and hate, pity and scorn, patience and virulence, which are perhaps the primal stigmata of Jewishness. Coloring everything there was what people recognize nowadays as an "inferiority complex." In Heine the complex was aggravated because he was not merely a Jew, but also frail of body, nervous, nearsighted, and a poet. And it was aggravated even more because he could not quite reconcile himself to the first of these peculiarities: his Jewishness. All his life he seems to have desired to rid himself of it; and yet at the same time he furiously resented having to give it up. Beyond all things else, Heine loved freedom. He loathed being coerced out of the Jewish fold. That was why he showed such reluctance about being baptized. The moment he set out to prepare himself for the profession of law, he and his family realized that inevitably he would have to profess Christianity; for such was the law in Germany in the early nineteenth century. Yet he put off the act until the very last moment, indeed, not until he had already made his application for the degree did he at last submit himself to baptism.

He was so reluctant, however, not out of love for the religion of Israel. From the time he had first entered the monastic grammar school in Düsseldorf he had been attracted far more to the church than to the synagogue. Indeed, for a year or two during his adolescence he was an ecstatic Catholic in his sentiments. No, it was not love of Judaism that made him hate the very thought of apostasy, but rather a care for his own honor and self-respect. He was being coerced into Christendom, forced in by sheer necessity of making a living. And this he resented. As he

*Heinrich Heine*

confessed in a letter to Moses Moser: "None of my family is against it . . . but I consider it beneath my dignity and a stain on my honor to allow myself to be baptized for an appointment in Prussia!" He knew he could never possibly accept the theology of the Church, for, as he wittily put it years later: "No Jew can ever believe in the divinity of another Jew." The dogma of the Virgin Birth and the dilemma of the Trinity were to him things to laugh at, not to believe. And to boot, the turn-the-other-cheekiness of Christianity, the self-denying, non-resisting, good-for-evil ideal, was to him profoundly revolting. Already he thought of himself as a pagan, an unashamed lover of the flesh; and asceticism made his gorge rise. So his baptism could not but be an act of blatant hypocrisy.

Nor was this all. Heine realized his baptism was for him an act not alone of hypocrisy but also of treachery. It implied treachery to his brethren in Israel, treachery to Zunz and Moser and all the rest of his friends in the *Verein für Kultur und Wissenschaft der Juden*. Worse still, it implied treachery to all those hapless, vermin-infested Jews he had seen and pitied on a visit to Poland. When, during his early days in Hamburg or at Bonn, he had thought of his eventual apostasy, such considerations had not even occurred to him. In those days he had felt no race-consciousness as a Jew, but on the contrary had thought of himself only as a German. But he had experienced much since then. He had learned to despise the cheap and obstreperous chauvinism which called itself German-

ism. Already three years earlier he had been so embittered on the score that he had been able to write to his boyhood friend, Christian Sethe: "Everything that is German offends me." And during his months of affiliation with the *Verein* in Berlin he had learned to feel a measure of pride, or at least of responsibility, in being a Jew. The measure had not been large, or of an enduring quality—but it had left its mark nevertheless. And now that he had to denounce his Jewishness and proclaim himself at least in name a Christian, he was torn with resentment. "I really don't know how to help myself," he complained to Moser. "In exasperation I may yet become a Catholic and hang myself. . . . Now I understand thoroughly the words of the Psalmist: 'Lord God, give me my daily bread that I may not blaspheme thy name!' "

So he put off the hateful act as long as was possible. In April, 1825, he presented the customary Latin petition for permission to submit himself as a candidate for the degree of *Doktor juris*, confessing therein with disarming frankness that he was not so well prepared for his examinations as he might have been had he not suffered from a chronic tendency to poetry and headaches. Only two months later did he finally offer himself for baptism, for by then he had already passed his examinations. He had taken these in May, and had received only a third grade mark. Then, on June 28, Heine suddenly appeared at the house of a pastor in the neighboring village of Heiligenstadt. It was about ten in the morning, and Pastor Grimm was seated in his dark, low-ceilinged, miserable study, conversing with a colleague from a town not far away. Heine had told no one in Gottingen what he was about to do, and was unaccompanied when he entered the little room. He presented various documents to "legitimatize" himself, and then submitted himself to an hour of catechism during much of which it was he who asked the questions and the examiners who tried to answer. Finally, at about noon, the farce ended. The second clergyman stood as godfather to the new convert, and Harry Heine received the holy water and emerged as Christian Johann Heinrich Heine! A dinner followed, a dismal meal at the board of the pastor. The convert looked obviously dejected, and spoke hardly a word. And as soon as the meal was ended he asked permission to leave. With a nervous haste he shook hands with the host and his godfather. But when he reached the door he hesitated a moment, and, with tears suddenly starting in his eyes, he turned to the two clergymen and in a choked voice bade them goodbye a second time. Then he disappeared.

And thus Heinrich Heine was baptized a Christian but he was never more than a baptized one. As he declared years later: "I was sprinkled with holy water; but I was never converted."

# *Our President Abroad*

## In Dresden

ON July 7, President Alfred M. Cohen was welcomed with a reception in Dresden at which representatives from the lodges in Leipsig, Chemnitz, Plauen, Breslau and Königsberg participated. There was also a reception given at the Hotel Bristol when a number of Dresden ladies honored Mrs. Louis Mann. On the next day the President's party visited the B'nai B'rith Convalescent Home at Oberowitz.

## In Marienbad

ONE of the most cosmopolitan of cities, especially from the standpoint of the B'nai B'rith, is Marienbad. As a health resort it attracts many B'nai B'rith from Germany, Czechoslovakia, Poland, Roumania and the Orient. These brethren have organized a sort of semi-official lodge which meets only during the summer season.

"On the evening of July 13," says our correspondent, "the report reached Marienbad that the Grand President of the Order would arrive at Marienbad on July 14 and spend several hours here." A notice was posted immediately, and at half past two in the afternoon of July 14 about 200 members assembled in the yellow room of the Hotel New York to greet the guest of honor. Dr. Joseph Steiner welcomed the President and expressed the appreciation of the brethren for the opportunity given them to meet their leader in Marienbad where there is no official lodge. He mentioned, however, that the members are doing yeoman service in philanthropic work and have kept up an informal organization for 26 years. Dr. Steiner was followed by Mr. Ernst Baruch, who spoke in English. The President delivered a stirring address which was translated by Brother Guttman of Cincinnati. Among the other speakers of the occasion were Brother Feibleman of Lauden and Brother Herz of Nuremburg. The city of Marienbad through its Mayor and other officials showed great interest in the Order and offered the President the hospitality of the city.

*President A. M. Cohen visited the B'nai B'rith Convalescent Home at Oberowitz. Here he is seen together with some of the guests.*

## In Munich

THE two Munich lodges, "Munich Lodge" and "Isaiah Lodge," held a festive assembly in their meeting hall on July 21 in honor of President Cohen. The presidents of the two lodges, Max Kramer and Dr. Ludwig Regensteiner, greeted the honored guest and pointed out the difference in the tasks and achievements of America and Germany. A representative from Würzburg brought the greeting of the Oriental lodges; a brother from Augsburg spoke in the name of the Bavarian lodges. These were followed by the address of President Cohen, which made a profound impression.

# "Back-to-the-Land" in Bessarabia

By Boris Brutskus

*Typical scenes in the Jewish Farm Colonies of Bessarabia*

SINCE the World War, the attention of American Jewry has been directed toward the two great Jewish "Back-to-the-Land" movements in Palestine and Russia. From the ıtter country, particularly have been ɛralded glowing reports of the veriıble rebirth of a people who under the ıiding hand of "Father Joint," has ɛserted the cash register for the plow ıd share. Over-shadowed—from a ıblicity standpoint, at any rate—has ɛen the story of another great agraan development—a story which rivals e Russian epic in many respects and rtainly antedates it.

This record upon which American ɛwish attention has been focused only ghtly is of the increasingly important ırt that agriculture has played in the ɣes of the Jews of Bessarabia in the ıssing of the days since the Armistice hen the rich province of Bessarabia as forcibly taken away from Soviet ussia and given as a war prize to ɔumania. It is a record of a brave ɛople struggling against innumerable ldş—a record of toil, privation, hardips for all, with victory for some, deat for many.

Bessarabia borders on the Soviet Reıblic of the Ukraine. Many years beɾe the war when Bessarabia was part ıd parcel of the Russian Empire and ɛfore the Joint Distribution Committe had come into being, there was a ɾeater number of Jews engaged in agricultural pursuits in Bessarabia than in any other section of the vast lands dominated by the Czars. This is explainable by the peculiar natural and economic conditions of Bessarabia, which while poorly organized and situated for the development of manufacturing, possesses favorable conditions for agricultural expansion.

As early as 1836, during the reign of Czar Nicholas I, we hear of ten Jewish farm colonies founded in Bessarabia. The Jewish men and women who established these colonies were not given land grants as were settlers in other parts of Russia, such as Cherson, Ekaterinoslav, etc., but had to either purchase or rent the land from wealthy land owners. Of the original colonies, five were purchased outright while five were on rented land. Of these, four of the settlements were finally abandoned because their settlers were unable to evade the laws which prohibited the registration of leases and deeds to Jews.

But on the six remaining settlements, the hardy Jewish pioneers steadfastly set themselves to eke a living out of the modest portion of soil allotted to them. In the course of time, these six settlements were followed by others, but in each case the Jews had to gain the right to till the soil by subterfuge. Many were the men and women, unaccustomed to physical labor of any kind, who followed along the trails blazed by the pioneers of 1836; some found that happiness which a bountiful nature can bestow; others learned—too late—that they had exchanged the misery of the town for the toil and penury of the soil. Still they lingered on—always hoping that next year's harvest would be plentiful. It was difficult enough for the Jewish farmer to make his land produce sufficient food for himself and his wife but when children came he, all too often, found that it would be necessary for him to supplement his farm labors with work in the nearby town or by attempting some commercial pursuit. In an investigation, some years ago, conducted by the Jewish Colonization Organization, it was found that of the 792 Jewish families occupying 2,942 desiatins of land, only 204 families were engaged in agriculture as an exclusive occupation while the others had some other occupations to which agriculture had become merely supplementary.

Many Jews who worked on the land in Bessarabia were never colonists in the sense that they owned or rented farms. A great number were employed on the large tobacco plantations owned by wealthy Russians. Here their intelligence, quickness and attentiveness stood them in good stead and before long the Jewish farmers—both employees and owners of small farms—earned the reputation of being better tobacco growers than their Russian peasant neighbors.

Tobacco culture had been imported into Russia from Turkey. Its early development had been largely in the hands of the great Russian landowners but by 1880 the Jewish farmers of Bessarabia were already the predominant factors in the steady growth of the tobacco industry in Russia.

The cultivation of grapes was another branch of agriculture which attracted the Bessarabian Jewish farmers. Once given an opportunity to get back to the

land, the Jewish agrarians seemed to take to the art of growing grapes naturally as if by doing so they were proudly asserting their kinship with those ancient Hebrews of Palestine's halcyon days. The Jewish vineyards were concentrated near the small cities where a ready market could be found and where pickers could be secured more easily. The Jewish Colonization Organization is deserving of much credit for the help it rendered the Jewish grape growers in the early days and of its continued support in later years. It was through the aid of this organization that the Jewish farmers were able to adopt modern methods of grape culture which made the Jewish vineyards the models of the country. In the early days, most of the work in the vineyards was done by hired non-Jewish help but as the industry prospered and more pay was given for the work, more and more Jews went to work in the vineyards. In North Bessarabia, fruit culture was introduced and here the Jewish farmers became specialists in the art of conserving dried plums.

Then came the war—and in its train great political and economic upheavals. Bessarabia became a part of Roumania. The economic status of the entire Jewish population was shattered. Previously all the products of the Jewish farm colonies—wine, grapes, tobacco, dried plums, fruit—found a ready market in the great Russian cities. Grain came through the Odessa port for the European market. Kishineff, the principal city of Bessarabia, was an important commercial center. Since the war, all this trade has been at a standstill. Not only can Roumania never be substituted for the great Russian market, but even if it could, the country has inadequate railroad facilities to handle the crop movements.

With the loss of grain transactions in Kishineff, that city, formerly a great center of Jewish trade, is now a shadow of its former activity. The large Jewish population has been deprived of its means of livelihood and a large percentage of the citizenry has turned to farming. During the agrarian revolution of 1917 and 1918, some were able to secure land. The new government in Bessarabia, now stabilized, has legalized the agrarian revolution and has recognized the principle, reluctantly, to be sure, that in the distribution of land no group should be discriminated against because of nationality or religious creed. The amount of land procured by the Jews as a result of the agrarian revolution is not definitely known but it is estimated that approximately 5,000 Jewish families received 20,000 hectors of land. With the land possessed by Jews before the war, Bessarabian Jews today are owners of about 25,000 hectors.

Agricultural experts say that the minimum of land required by the average Jewish family for its sustenance is six hectors. In point of fact, however, most of the Jewish families own less than half of this amount. Near the small towns, where the vineyards are situated, the average Jewish farm consists of only one and a half hectors. These figures apply only to those who own or rent farms. There are thousands who neither own nor rent but are employed on the farms of others more fortunate.

Most precarious is the situation of the new Jewish farmers—those who have taken to the land since the end of the war. When they began they possessed neither sufficient cattle nor tools to work the land properly. The Jewish colonization Society and Foundation came to their aid in this emergency, establishing and financing cooperative credit societies. Also, an educational campaign was undertaken among the new settlers by the Jewish Colonization Society and the Ort. The settlers were given every possible aid within the limited means of these organizations. Unfortunately, in both 1924 and 1925, the harvest was extremely poor. In 1926, while the harvest was satisfactory, the low prices that grain brought prevented the rehabilitation of the Jewish agricultural population.

The Bessarabian Jewish farmer realizes that only in modern agricultural methods lies his salvation. He knows that the tiny plot of ground he calls his own can be made to pay only if it is intensively cultivated. This necessitates discarding the slow, clumsy tools of the peasant and adopting the labor-saving machinery and methods of the American farmer. The Jewish farmers are continuing to bend their efforts primarily toward the production of grapes and tobacco. In this latter field, they have been seriously hampered because of government monopoly regulations. In 1924, they were forced to stop planting tobacco because of the prevailing low prices and irritating government interference. But in 1925, the government about-faced, advanced loans, and tobacco growing was resumed. But the welfare of the tobacco growers depends so greatly upon the whims of Roumanian government officials that the planters never cease feel uneasy.

Much more promising is the status the grape growers. There is a gr demand for Bessarabian wine prices are comparatively high. A result, the amount of land given o to grape culture is constantly incre ing. The new land is added to the and while considerable additional vestments have become a necessity, settlers have been able to secure necessary money for their own co-op ative societies.

From 15 to 20 per cent of the po lation in the Bessarabian Jewish ha lets are engaged in agricultural labo Though comparatively small in nu bers, the Jewish farmers have crea a profound impression upon the mor of the country. There is no longer distinction between the inhabitants a hamlet and those who live in fields and farms around it. The B sarabian Jew has come close to nat and has enjoyed the experience. Ghetto is undergoing a radical chan A new physical and psychic type of J is being created. Because of th facts, the "Back-to-the-Land" mo ment in Bessarabia deserves the att tion, sympathy and support of Je in America and Western Europ countries as do the similar moveme in Russia and Palestine.

## Communication

Editor, B'NAI B'RITH MAGAZINE:

Lima Lodge has instructed me convey to you and the "Wider Sc Committee" its hearty thanks and preciation of the beautiful gifts s to the Confirmants of this city.

Following confirmation servi Brother Donald Wise, our preside and myself made the rounds and tributed the gifts, explaining to children where they came from what the B'nai B'rith was doing Judaism.

We had kept the matter quiet an came as a surprise to the confirma They seemed to be more rejoiced o these gifts than with all the other p ents they received. But above all t appreciated the letter of our hono President Alfred M. Cohen.

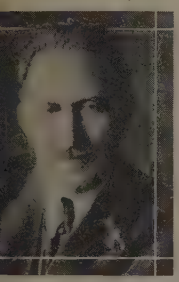
In conclusion I wish to call attent to the fact that out of eleven confi ants, ten were entitled to the gifts

M. E. WEIXELBAUM,
Secretary, Lima Lodge No. 786,
Lima, O

# *In the Public Eye*

## Samuel Untermyer

CTING as counsel for Herman Bernstein, Samuel Untermyer ısed Henry Ford to promise to withdraw from circulation all copies of the pernicious "The International Jew," before he would consent to a settlement of the Bernstein libel suit.



*muel Untermyer*

At the same time, Mr. Untermyer was very much in the limeht in New York City's political news t month when he conducted public arings on the metropolis' muddled nsit situation. He had several verbal shes with former Mayor Hylan.

Mr. Untermyer was born March 2, 58, at Lynchburg, Va. He received grees from the College of the City New York and Columbia Law hool. He was admitted to the bar in 79 and has since been practicing in w York City. He is a member of law firm of Guggenheimer, Untermer and Marshall.

He is interested in various Jewish as ll as communal movements and has rved as president of the Palestine undation Fund and vice-president of American Jewish Congress.

* * *

## Eugene Meyer

GRICULTURAL conditions in the United States are splendid. So gene Meyer, Commissioner of the deral Farm an Board, inrmed President olidge one day t month. Under Mr. yer's dominan, the Federal rm Loan Board given credit for ding the farm- of this coun- out of the rific post-war pression which wrecked more than 00 banks, sent 1,000,000 farmers o bankruptcy, caused 3,000,000 to ve the farms for the cities and dessed the value of agricultural propies by more than $20,000,000,000.

*Eugene Meyer*

Mr. Meyer has been described by a famous political correspondent as "a trained, adroit, hard-headed and public-spirited Jew."

He was born in Los Angeles, Cal., fifty-one years ago. He received his higher education at the University of California and Yale. After receiving his academic education, he went abroad for two years to study finance and banking methods in Europe. From 1897 to 1917, he headed his own banking firm and, in 1917, he went into service for the Government. Since 1917, Mr. Meyer has served the Government in various important capacities. President Coolidge recently named him Commissioner of the Federal Farm Loan Board.

* * *

## Adolph Lewisohn

UNDER the chairmanship of Adolph Lewisohn, the Bureau of Jewish Social Service has been incorporated as a permanent organization. The major project being promoted by the Bureau at the present time is a two-year study of the Jewish communal needs of Greater New York.

Adolph Lewisohn was born May 27, 1849, in Hamburg, Germany. He was educated in the private schools of Hamburg and came to this country in 1867.

*Adolph Lewisohn*

He has given liberally of his fortune to numerous welfare movements. He helped establish the Hebrew Technical School for Girls in New York City and donated the School of Mines to Columbia University.

He has devoted his time, energy and money to child welfare work and has been a leading figure in the movement to de-institutionalize orphan asylums, advocating the theory that a normal orphan is better off in a foster-home than in an institution. The Hebrew Sheltering Guardian Orphan Asylum, of which he is president, is one of the first asylums in the country to place its inmates in cottages, each with a foster-mother and foster-father, instead of forcing all the children to live in one big building.

## Julius Rosenwald

ON AUGUST 12, Julius Rosenwald, one of America's wealthiest men and greatest philanthropists, celebrated his sixty-fifth birthday.

*Julius Rosenwald*

He was born in Springfield, Illinois, August 12, 1862, the son of Samuel and Augusta (Hammerslough) Rosenwald and was educated in the public schools of Springfield.

Mr. Rosenwald came to Chicago in 1885, after a short time in New York City. He became president of a firm of clothing manufacturers and in 1895 he became vice-president and treasurer of Sears, Roebuck and Company. In 1910 he became president of this company.

During the world war, he served as a member of the Advisory Commission of the Council of National Defense and in 1918 was sent on a special mission to France. During 1919 he served in Washington as a member of the President's Industrial Conference. He aided Herbert Hoover in the Children's Relief Fund in 1920-21.

Mr. Rosenwald has given large sums to relief and charity, without regard to race, color or creed. He has contributed millions of dollars to movements improving the condition of American negroes. He gave $250,000 for land, building and equipment for the Jewish Charities of Chicago and gave $1,150,000 for new buildings for the University of Chicago. In 1925, he gave $1,000,000 to the United Jewish Campaign.

Mr. Rosenwald's affiliations are too many to enumerate. A few of the more important organizations and movements to which he is giving his support are the Jewish Charities of Chicago, Union of American Hebrew Congregations, American Jewish Committee, United States Chamber of Commerce, Rockefeller Foundation, University of Chicago, Tuskegee Normal and Industrial Institute, Training School for Jewish Social Workers, Hull House and the Baron de Hirsch Fund.

# NEW
# in

A GROUP of Jews praying before the Wailing Wall in Jerusalem on the High Holidays is shown in the above picture.

BELOW is a scene showing workmen clearing away the debris of a hotel in Jericho which was completely destroyed by the recent earthquake in Palestine.

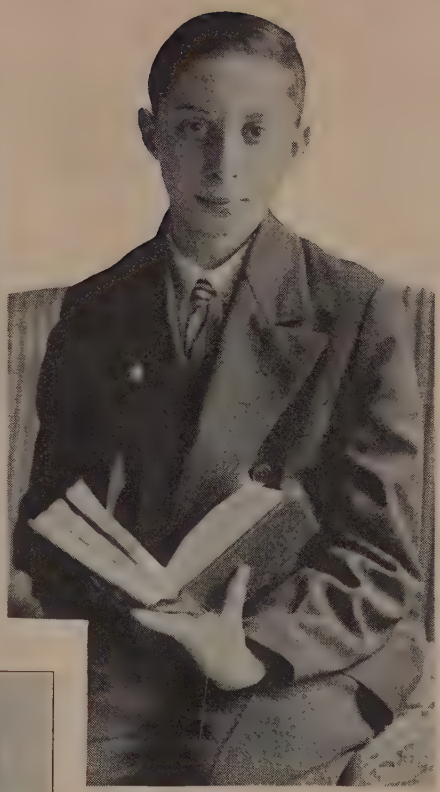
THE above picture shows a group of the members and guests of the held Wednesday, July 27, at North Attleboro, Mass. Members of Ho

# EWS

*ROGER WOLFE KAHN, young musician-composer-director and son of Otto Kahn, noted Jewish financier, is now interested in aeronautics. He is shown above seated in his aeroplane as he took off from Curtis Field on his twentieth hour of solo-flying.*

*HE above photo is of a banquet tened President Cohen members of the B'nai ith Lodge in Prague, Czechoslovakia on July 10.*

*O left is a photo of the meeting room of B'nai B'rith Lodge Berlin which Presit Cohen visited durhis European tour.*



*THE above picture shows Joseph Katz, 13, who was awarded the much-sought-for Traveling Scholarship which entitled him to a $5,000 six-year course of study in Palestine. He was awarded the honor over hundreds in competition and was chosen for his exceptional knowledge of Hebrew literature. His father, the Rev. Isaac Katz, is Cantor of Agudath Israel Synagogue, Woodrow Avenue, Mattapan, Mass.*

*TO the left is a picture of some of the members of the Palestine Experts' Commission. Dr. Lee K. Frankel is seated in the center.*

*in District No. 1 who were present at the 5th annual outing of the District ge, Pawtucket, R. I., were the hosts.*

# The Jew on the Screen

## By Sophie Mayers

"IF WE USE a Jew at all, he must be true to life.

The emphatic voice floating out into the hall of the scenario building attracted my attention. I forgot my scruples against eavesdropping and came closer to the door from which the voice was coming. The man continued his argument.

"The exaggerated Jew, the grotesque character that used to supply comedy relief is a thing of the past . . . that man never was a Jew . . . he was a vulgar caricature humorists hard up for an idea found it convenient to manufacture. The real Jew is not a slap stick comedian . . . his is the more subtle humor. The humor that carries a little pathos . . . a little sentiment with it. The humor that goes with the twinkle of the eye, not the throwing of a custard pie."

I became more interested in the speaker. It was apparent that he not only was trying to convince the other person to accept the idea he had in mind for the story they were writing, but at the same time he was trying to educate him on the value of the Jew on the screen.

At my first opportunity I met the speaker. He was Isador Bernstein, a veteran in the moving picture industry. At one time or other he has served in every capacity in the process of turning out the finished product . . . both in the production and creative end and knows whereof he speaks. His ideas are the ideas he has seen in practice, and his convictions come from experience. He is the author of many successful screen plays dealing with Jewish life and he contends that the truer the characters to real life . . . the more successful the picture. With a charming twinkle in his understanding eyes he said . . . that it is good business to be a faithful mirror to the types we portray. . . . The Jew plays an important part in life . . . if the picture is to be a cross-section of life . . . we must show the Jew playing the part he plays in life.

Then he added that it has been singular that both the Jews and the Irish, two persecuted, misunderstood peoples, fighting for what little they have in the way of a homeland . . . should be shown on the screen in only a burlesque fashion. It was human nature to laugh at these seeming to be under dogs . . . these people who seemed unable to fight back, and who seemed to be content to amuse and entertain people who neither understood or liked them. For a time the Jews were silent. They felt it would be wiser not to object . . . that it might be best to ignore the insulting caricatures of their people . . . or perhaps laugh with the others to prove that they, too, had a good sense of humor and could laugh at a joke even if it were at their expense. And so these distorted characters continued until the Jews realized the harm of this crude humor and organized the Anti-Defamation League. Within a very short time, the organized pressure of the Jews made these characters disappear from the screen, and for a while the only Jewish characters used were an occasional pawn broker or a merchant . . . a small part used chiefly for local color . . . the Jewish character actor was then unknown.

At last producers realized that there is a tremendous amount of dramatic material in the Jew as he really is. Years of suppression have made him eloquent . . . because of the suffering of his race . . . he has a greater pathos, a greater capacity for conveying heart interest, and a subtle whimsical sense of humor.

*A scene from "His People"*

"Humoresque" was the first picture to show the home life of a Jew . . . to choose for its hero a Jewish boy. The picture was a great success. An actress overnight became the great portrayer of Jewish mother roles and she was very much in demand. Many a Jew who for long had tried to forget he was a Jew would think of the candles his mother used to light on Friday nights when he saw this Jewish mother light her candles on the screen. And many a young matron who was proud of the Gentile circles she now moved in would remember that the noodles her mother used to make were much better than the Virginia Ham she now served in her home . . . and the girl who changed her name to Peggy when she entered university and joined the Y. W. C. A. decided that perhaps she had better resign and join the Hillel. Somehow this Jewish mother seemed to unlock doors to Judaism that had been carefully locked and the key thrown away. And in the darkness of the theater while on the screen flickered the little drama of Jewish hearts, an older man fingered a little button, the insignia of a Klan organization and wondered why he joined the fanatic organization. Nervously he blew his nose to keep back tears that were starting because it seemed that the miserable old Jew was going to die.

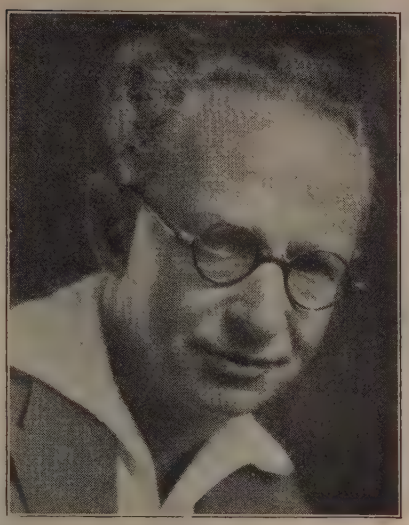
And so these pictures that were turned out to entertain, that were made merely because they were money makers, became agents for tolerance, for understanding. They have a two-fold effect on the audience. They remind the Jew of things he thought he forgot, they make him realize that although nose operations in time can obliterate the outward signs of Judaism, that under the covering the veneer of being exactly like others, there is a tie, a bond that makes all Jews akin. On the Gentile, the picture has a more subtle influence . . . it makes for sympathy where once there was ridicule . . . the very same situation that once would have incited a stone . . . now arouses a tear . . . the picture must serve as a missionary, for it reaches minds which for long have been too filled with bigotry and superstition and prejudice to accept ideas of tolerance and brotherhood.

A picture can show so clearly that although a Jew has certain specific traits, certain mannerisms that make him seem different . . . he is much the same as a Gentile. He has the same instincts, the same desires, the same weaknesses. . . . He loves power and wealth in the same degree that a Gentile under the same condition loves power and wealth. . . . He fights for justice and right just as a Gentile would. If our villain on the screen is to be a Jew . . . if he is to be a crook . . . the screen must show that he is a crook not because he is a Jew but because it is his nature . . . his environment has made him a crook. The Jew is as bad or as good as life makes him. It is wisest not to give our bad men nationality or religion on the screen. Heavy crooked characters are needed chiefly to develop the plots needed for the heroes and heroines of the story. Unless it is necessary for our crook to be a Jew it is best to leave him untagged . . . no race needs or wants him . . . and although the good in the picture represents to the audience . . . merely a John Jones the wicked is known as the "Jew" or the "Wop" or the "Jap."

It is interesting to note that in the censorship laws of foreign countries as well as in the United States there is an effort being made to keep undesirable characters shown on the screen untagged both in name and features.

The Jew has certain specific traits that in themselves are rich in screen possibilities. . . . The love of family life has and will be the theme for many pictures . . . that lovable, impulsive, loyal, emotional nature of a Jew provides limitless roles.

"His People," one of the greatest Jewish family life pictures to my mind is one of the best examples of showing the Jew in all his different aspects. This screen play was written by Mr. Bernstein. It shows a Jewish family being molded by economic and social pressure. The older son denies his father not because he is ashamed of his religion, but because he is ashamed of his home and the poverty from which he is trying to escape. The picture did more to bring about understanding and sympathy between the Jew and Gentile than a dozen conferences on the subject. In the darkened theatre you saw people of all nationalities and religious affiliations bending forward, absorbed in the tangled affairs of the Jewish family, hoping sincerely that America would not destroy all the faith, the old, quick tempered, misunderstanding Jew had in his first born. It would have been interesting to find out what was the increase in temple attendance after this picture was shown in a community.



*Isador Bernstein*

The question of intermarriage on the screen is somewhat a doubtful character. Intermarriage is a good commercial subject . . . it is always a good chance for comedy intermingled with tears . . . a most profitable kind of comedy. The showing of intermarriage on the screen is bound to make people more and more used to the idea. The life of the young couple is never shown after the marriage, and so of course there is no assurance given of the happiness of the two young people who kiss each other so enthusiastically in the last reel. The audience demands the happy end . . . and apparently . . . intermarriage supplies this happy end . . . whether it really does or not is of course a different story.

There are many, many pictures that have shown the Jew as he really is in life. No longer is the Jew confined to the East Side . . . nor is he always in the merchant class . . . now he is seen in a Western setting . . . again he is a doctor or some other professional man . . . or even a farmer, or a sea captain. And because he is used in these many capacities, he has opened up new plot fields that are rich in humor and pathos . . . the East Side Jew after all was a very limited fellow, and toward the end of his screen reign was quite dull.

The simplicity and beauty of the religious rites in a Jewish home as shown on the screen cannot help but increase the appreciation of these ceremonies that many a young Jew was beginning to find boring and too foreign to his liking. Perhaps these pictures are going to be the means of doing away with pogroms. Can the ignorant peasants still believe in "Blood sacrifices" and the other bigoted superstitions when they see the beauty of Jewish life portrayed on the screen which finally is shown to them in their far-off hamlets? The motion picture can be the biggest factor in removing hatred and causing a greater understanding between people of different races.

It is rather significant that the Jews are perhaps the greatest character actors on the screen. George Sidney as a comedian assures the success of any picture, and Rudolph Schildkraut brings interest to all his pictures. There was a time when the young Jewish actor changed his name and tried to play only clear cut American types . . . or characters of royalty. . . . It is said that there was one young man who refused to play Jewish roles . . . he wanted to lose his Jewish identity . . . he felt it would prejudice his fans and producers against him. For years he worked with little recognition . . . then in despair he accepted the role of a young Jewish boy. . . . Despite his isolation from his people, he could not help but bring to the role a sincerity and a dramatic quality that had been his racial heritage. He was a great success . . . screen plays were written especially for him . . . the very thing he tried to lose, enabled him to enter stardom.

But after all the place the Jew will occupy on the screen, will depend on the millions of Jews that go to pictures. . . . The Jews of America practically dictate the type of Jew portrayed on the screen . . . producers are different . . . they are only concerned with making a successful picture . . . it is the public that must be concerned . . . the better pictures demanded, the better pictures produced.

**To Our Readers:**

*This issue of the* B'NAI B'RITH MAGAZINE *completes volume XLI. Bound volumes of the last twelve issues can be secured by mailing one dollar to B'nai B'rith Headquarters, 40 Electric Building, Cincinnati, Ohio.*

*Beginning with this issue, the* B'NAI B'RITH MAGAZINE *will be placed on sale on all the subway and elevated newsstands of Greater New York.*

# The Brick-red neck

by

## Aben Kandel

*Illustrated by Saul Raskin*

WHEN I was a boy on the East Side, we lived above a saloon owned by an Irishman named Tim Healy. On summer nights, the particular cronies of Tim, informal members of an open-air drinking club, would roll a keg of beer out on the sidewalk, and guzzle for hours. They would sit in their partially buttoned shirts, bright suspenders hanging limply, tilt their chairs back, and drink and talk far into the night.

I was fascinated by this group, and full of envy for them, too. I envied their endless capacity for beer, their corporeal bulk, their free comraderie, the way they tilted their chairs, issued speech from the side of the mouth, and the informal drinking bouts right out in the street.

But above everything else, I envied them their brick-red necks. To me, that was the embodiment of the defiant, untrammelled spirit, the symbol of pagan strength, a savage primitive strength, which I felt would never be mine, because I was a Jew. This thought made me very sad.

None of my effete relatives had red necks. Like me, they were cursed with small heads that grew upon lean, fair stalks. But the Irishmen who tapped the nocturnal kegs, had large, florid faces, that widened into jowls and billowed genially into folds of red necks.

Night after night, I watched and envied them.

As I grew older, I developed chest expansion and biceps in a gymnasium. I became nimble of hand and fleet of foot. I could perform feats of strength and muscular skill. But the Ghetto pallor lay upon me, separating me from this ideal of a ruddy savagery which I nurtured secretly.

Then, I came to Alaska. I gave myself up completely to what my mother would have called "goyish work." It was a form of penance, a self-flagellation. I worked in gold mines, performing the labor which had bludgeoned the men down to the level of the mules that blinked beside them. I became a sailor, and went through endless tortures in heaving, pulling, swabbing, climbing, in exposures to a bitter variety of hardships. All actuated by this amibtion of my childhood. All to defeat a racial pallor, a sense of physical decadence, and the burning hope of a return to a state of savagery so complete as to obliterate every trace of the Jew.

After long months of this ordeal, I achieved this ambition. I succeeded in adding weight to my form, and pigment to my skin.

Elated, I fled from Alaska. I took a boat to Seattle, posing as an adventurer and prospector on the voyage, and then decided to return to soft and pleasant newspaper work. I was engaged by telegraph on a sheet in Spokane, and boarded the next train.

I still remember with what great satisfaction and pride I entered the smoking-room. My muscles bulged under my clothes, and I walked with a roll, like a sailor. I even thrust my jaw forward a little, and fancied myself the hero of a Jack London story. I had a sense of physical compactness, a kinship with the rude and the primitive, so rarely experienced by the sheltered city-dwellers.

Withal, however, I could not help enjoying the scented soap, the clean towels, and the atmosphere of luxury.

Then I looked into the mirror. I received a tremendous thrill. My cheeks were tanned and wind-burnt, and above my collar, rose a brick-red neck, a pillar of barbaric strength, and a symbol of triumph. It was so strangely satisfying, this fulfillment of a secret ambition that had nothing to do with getting on in the world, with making money.

I felt triumphant because I had wrested something which had never before belonged to the Jews. I was a new kind of pioneer. And under it all, I was certain that no one could penetrate this disguise of brute strength. I felt barbaric as I returned to my seat in the car. I swaggered, squared my shoulders, looked pugnacious and tried to suggest a man of wild, untamed passions and appetites.

In the seat opposite me, was a rather large, maternal type of woman, holding a little girl of four in her lap. She had a bag of pears beside her, and gave one to the child, who bit into the fruit squashily, the juice trickling down her chin in two rivulets. As the mother dried the child's face, she looked up at me. Her gaze was at once keen and gentle. I was pleased with her attention. I conceived myself as forming a rude contrast with this tender picture of motherhood and daintiness. Then, impulsively, she held the bag before me:

"Would you like a pear?"

I was caught off guard. I took one a little sheepishly. She had spoken as one might to a younger brother. Her tone, her solicitude, did not at all har-

onize with the conception of me hich I wanted her to have.

"Thanks, they look good."

I melted the pear down quickly, but t her eyes still on me. I was beginng to be embarrassed by her gaze. A rtain tenderness was creeping into a curiously Jewish warmth, which instinctively identified with my other, with all the large maternal omen of my family. I was disapinted, too. I wanted so to impress, en frighten her with my savagery, th my brick-red neck.

"Are you going very far?" she asked niably.

"Only to Spokane."

"You're from—the West?" there as a note of skepticism in her voice.

"Well—not originally. But, I've st come down from Alaska."

"Alaska? Is that so?"

"Yes, I spent nearly a year up north, ld mining, and on a boat." I said this boastfully.

"Really?"

"Yes, I only landed this morning in Seattle, and got a job right away in Spokane."

She returned to her child, but I felt that she was thinking about me. And her thoughts were disquieting to me. I had spoken too much and too little. I had neither impressed her, nor confided enough.

"Only landed this morning," she repeated in a gentle tone. Then she leaned towards me, and with an expression strangely understanding, said softly.

"Then, perhaps, you don't know. This is the first night of *Rosh Hashonah.*"

Her sentence trembled between us for an instant. I had not known. I had forgotten all about the Jewish Holiday. But I was terribly embarrassed, and felt deflated, too. This woman, this chance acquaintance, had penetrated my disguise, even my brick-red neck, without difficulty. A sense of sadness came over me, merging with a greater sadness, a nostalgia for home, and for things Jewish, as she continued in her low, gentle voice.

"Wouldn't you like to go to services tomorrow? I'm sure your mother would like you to go. Every mother wants her son to do that—especially when he's far away from home. I know you'll go—if only for her sake. You'll have no trouble finding the synagogue in Spokane, when you get off in the morning."

Her voice was barely audible and there was a little pain in it that brought me swiftly back to my childhood and my mother.

"Good-night."

"Good-night," I whispered and the passage of words was curiously difficult inside this brick-red neck of mine.

# *Cleveland Jewish Orphan Home Campaign in Full Swing*

WITH many community campaigns already successfully completed and many others in full swing, District No. 2, I. O. B. B., is intensely active in its drive for $1,000,000 for the new Building Fund for the Jewish Orphan Home at Cleveland, Ohio.

States and communities in the District, which comprises Ohio, Indiana, Kentucky, Missouri, Kansas, Colorado, New Mexico and Wyoming, have been well organized, and from reports coming in to Campaign Headquarters, at Columbus, Ohio, members of the Lodge are contributing willingly and liberally to the Building Fund.

The Campaign Executive Committee consists of Fred Lazarus, Jr., Columbus, Ohio, President of the Home; Louis J. Borinstein, Indianapolis; Rabbi Samuel Mayerberg, Dayton, Ohio; Philip Schier, Kansas City, Mo., and E. J. Schanfarber, Columbus.

Ohio has a quota of $700,000; Indiana, $125,000; Kentucky, $50,000; Missouri and Kansas, a total quota of $125,000, and New Mexico, Colorado and Wyoming, a total quota of $25,000.

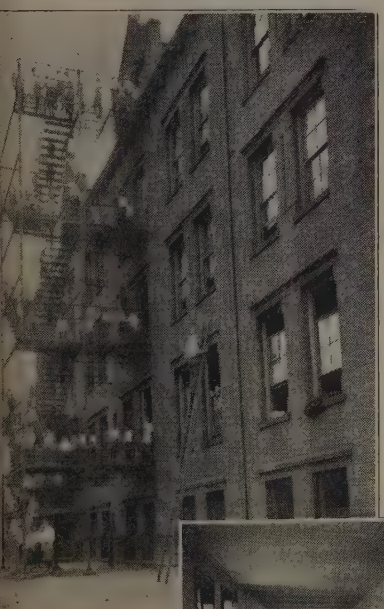
This is the first public appeal for building or capital funds in the history of the institution.

One of the outstanding contributions toward the new Building Fund is that of the graduates of the Jewish Orphan Home itself. For many years, the graduates of the Home have recognized the need of a new home, and already have subscribed among themselves $60,000, according to Fred Weiner, President of the Jewish Orphan Home Alumni Association.

Necessity for erecting a new home also has been made imperative by the fact that the City of Cleveland has purchased the Home's grounds and plans to convert it into a community center and model playground.

In accordance with the agreement reached with the City of Cleveland in connection with the sale of the property, the Jewish Orphan Home must vacate its present site not later than January 1, 1929, and it is proposed to rush the new Home to completion by that time.

The new buildings will be of the cottage type, each of the fourteen cottages accommodating twenty-five children under the supervision and care of a cottage mother. The new Home will be located on a thirty-one acre plot situated in University and Quaker Heights, attractive suburbs of Cleveland.



*Fire escapes ill not be used s play spots nor ill hundreds of hildren be reuired to sleep in single large oom in the new ewish Orphan ome of Cleveand which will be built on the model cottage plan.*

# *Vacation Over—Efforts Resume*

## Wider Scope Committees Are Again Active in Their Endeavors to Reach the Goal of Two Million Dollars

EVERYWHERE through the line the local committees are again ready to get into action. District No. 5 did not wait for vacation season to pass without some definite steps taken in the direction of meeting their obligation for the support of the Hillel Foundation, A. Z. A., Anti-Defamation League and other activities not provided in the regular budget of the Order. President Joseph Wilner issued a call to all the lodges under his jurisdiction to send representatives to a meeting of the General Committee. "What are we going to do in regard to the Wider Scope Committee? Four of the seven districts have already started the race. District No. 2 has almost reached the top. We seem to lag in our initiative. Did you see the cartoon in the July issue of the B'NAI B'RITH MAGAZINE? Now is the time to move." On August 13th, the delegates met at the Cavalier Hotel, Virginia Beach, Va. There were representatives from almost every lodge in Florida, Georgia, Maryland, North Carolina, South Carolina and the District of Columbia. "We shall raise the money" was the answer to the inquiry. Brother Henry A. Alexander, District Chairman of the Campaign and member of the Executive Committee of the Constitution Grand Lodge, gave an inspiring address.

At this gathering it was resolved to conduct the campaigns on the following dates:

Virginia—Sept. 15th to Oct. 1st.

North Carolina—Oct. 17th to the 24th.

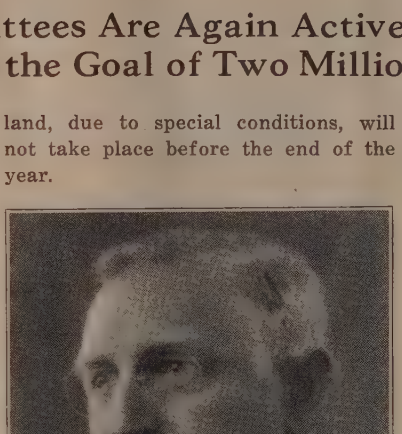
South Carolina—Sept. 15th to the 25th.

Georgia—Oct. 10th to the 20th.

Florida—Nov. 1st to the 15th.

District of Columbia—Oct. 17th to 24th.

This period includes the Holiday Season and this ought to be a contributing factor towards the success of the endeavor. The campaign in Maryland, due to special conditions, will not take place before the end of the year.



*Maurice P. Davidson*

District No. 1 is all ready to begin the aggressive march towards its goal. Mr. Maurice P. Davidson, newly elected Chairman of the Campaign of the District, is in earnest, coralling forces. During this month, appointments will be made for chairmen of the various localities. In order to speed the cause, the usual process of State Conferences will be eliminated. Instead of it, each city's representatives will be appointed directly by the District authorities. The appointments will be made early this month. The New York campaign will be conducted as a separate unit. A special committee of fifty is being organized. The B'nai B'rith leaders in the other districts throughout the country are co-operating with the efforts of the New York Committee and for this purpose are getting in touch with their friends in the Metropolis trying to interest them in the cause of the Wider Scope Committee. In order to popularize the movement special arrangements have been made for the sale of the B'NAI B'RITH MAGAZINE in all the eleva and subway stations and newssta in the city of New York.

Most of the communities of Dist No. 2 have already finished their Wi Scope effort. During this month c paigns were conducted in Ely Lorain, Sandusky and Zanesville, O The campaigns in Kansas City, State of Indiana and some ot smaller communities will be conduc jointly with the effort to raise million dollars for the Clevel Orphan Asylum. Great credit sho be given to the district leaders are able to corral their forces for laudable cause of providing new q ters for the institution in Clevela Most of these workers have been ac in the Wider Scope effort and a finishing their difficult task they again ready to assume a similar sponsibility toward the new und taking.

Mr. David S. Komiss, the most en getic worker of the Wider Scope mo ment, is resuming his efforts to co the territory of District No. 6 wh has not been covered up to now. ginning with September, an inten campaign will be conducted in par Canada, Wisconsin, Minnesota Michigan. Mr. Komiss is person directing the campaign and hopes be able to report one hundred per returns before the national mee of the Wider Scope Committee in N York City.

Assurances have been received f the leaders of District No. 7 that t campaign will be inaugurated in fall and that their full quota will realized.

A list of the thousands of pled which are already registered at Headquarters representing a total approximately one million dol raised is being prepared for publ tion in pamphlet form. This will made as a permanent record in archives of all the B'nai B'rith loc in the United States, Europe and Orient.

# B'NAI B'RITH WIDER SCOPE CAMPAIGN

*A few of the leaders of District No. 6*

The National Headquarters of the Wider Scope Committee, 40 Electric Bldg., Cincinnati, is open to receive individual donations. This appeal is not limited to members. The cause of the Wider Scope Committee concerns itself with every family, every community in American Jewry. The results of the work of the Wider Scope Committee are seen in the revival of Jewish ceremonies in the home and in the creation of youthful Jewish leaders through the B'nai B'rith Hillel Foundations at universities and the Aleph Zadik Aleph, the Junior Order of B'nai B'rith.

# *He Brought the Jordan Here*

By D. B.

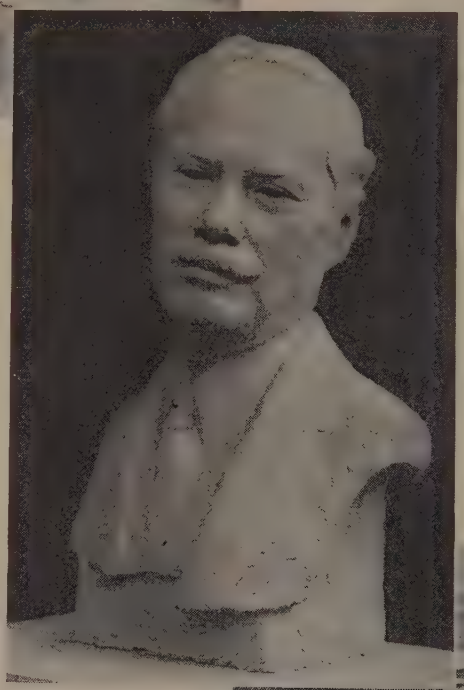
Raskin

*Fountain Near Tel Aviv*

FROM time immemorial, visitors to Palestine have been wont to carry away with them a small vessel full of water of the Jordan. Many have held this sacred water to be possessed of a marvelous power to heal human ills, both physical and spiritual; others have taken it merely as a souvenir of their pilgrimage to the Holy Land. When Saul Raskin went to Palestine he visited the Jordan River as is the custom, and he drank deep of the beauty and grandeur of that historic stream. But when he returned to the United States he brought with him not simply a vial of Jordan water, but the Jordan itself.

Traveling on foot, that he might miss no nook or corner of interest, he journeyed throughout the length and breadth of Palestine, recording with ardor and devotion the things that he saw. In the course of two such expeditions, the first in 1921 and again in 1924, he completed a prodigious number of canvases in addition to various etchings and drawings. The greater part of these are done in "tempera," a combination of oil and water colors, through which the artist obtains something of the limpid tones of water color without sacrificing the brilliance and greater plasticity of oils.

Mr. Raskin has been singularly successful in capturing the peculiar radiant light so characteristic of Palestine. That is the element which impressed him most as an artist and which vitalizes his work. He has himself said, "The sunlight is the most wonderful thing in Palestine. The sun makes every shade of green come out of the earth and then it throws a rosy glow over the whole thing." In his landscapes he has obtained a vivid impression of the green and gold of the region and, what is more remarkable, he has reproduced the evanescent aura that suffuses the land toward sundown with delicate tints of red and purple.



Weiner Dykkar

*Saul Raskin*

But it is not alone as tone poe that Mr. Raskin's paintings have pressed those who have viewed th in New York and elsewhere. For subjects themselves are rich in hun interest. There is for example "Old Synagogue," in which he dep the unique and colorful interior of oldest synagogue in Jerusalem. Th is the landscape "Tell-Hai," a maje view of a brave, isolated Jewish tlement in northern Palestine. Th is the picturesque "Moslem Shrin several studies of the "Wail Wall" at different times; intrigu portraits of such types as "*Golus* Jew," "Old Bedouin," others. It would seem that no tail of interest has escaped his fa brush.

Mr. Raskin has worked with br and pen for many years. Fo long time he has been well kno to American Jews through his ill trations and cartoons in Jewish p lications. Before that he had ceived abroad a thorough school in his art. But it was not until pilgrimage to Palestine that found his true forte as artist-int preter, showing to an all too uns ing world the beauties of the H Land. It was then that Saul Ras brought the Jordan to the Uni States.

Raskin

*The River Jordan*

## By Sarah Goldberg

AMONG the Yiddish playwrights whose works possess high literary merit as well as dramatic value, the names of Peretz Hirschbein and H. Leivick hold honored places. eir plays constitute an important ctor in the repertoire of the Yiddish t Theatres. The same critical, phisticated groups make up its adring audiences. Yet the themes, the ods, the very forms of the plays of rschbein and Leivick differ greatly. en their apparent one point in comn—the symbolism employed in their amas—also tends to prove their const. Hirschbein, like Maeterlinck, ploys symbolic term and form for ir mere beauty and vagueness and ends in themselves. But for Leivick ere is no form for form's sake nor es he see value in terms and meangs per se.

Contemporaries, almost of the same e, are Hirschbein and Leivick. Both re born in the Russian Ghetto, both ve lived in the same circles and have en the same phases of Jewish life th in Russia and in America. Yet rschbein and Leivick have chosen to phasize and to interpret entirely difrent aspects of Jewish life.

Peretz Hirschbein, like Leivick, has so written problem plays. But his tter, recent plays are pastoral, light form and plot. They are mainly medies of pictorial and conversanal nature. He is at his best in the rtrayal of the life of the Russian lage and peasant Jews. In *"Greene lder," "Farvorfen Vinkel," "Dem hmidt's Techter,"* and even in *"Die ste Kretchme,"* the keynote is the nplicity and peacefulness of man and ture.

But Leivick, looking down upon the me scene, sees only complexities, radoxes, and tragically contrasting nditions in the life of man. So he ites of strife, of futility, of pain, and of suffering that is not merely of the body but of the soul as well. Even his highly poetic, legendary poem, "The *Golem*," abounds in tragedy and enigmas.

Hirschbein loves to write of simple, unsophisticated, untroubled folk, living in sweet, forsaken nooks of the world; of people and places away from the disturbing noises of civilization. The men and women in the plays of Leivick are modern—of our Jazz age. One, studying the characters of these dramatists as they pass across the stage, seems to find no kinship between them. Different people of different worlds.

Peretz Hirschbein is not always a dramatist of lyrical mood. Some of his earlier plays were somber in tone and dealt with the various social evils and problems of our age. "The Carcass," written in 1906, is one of his most popular and dramatically successful, earlier plays. It is highly naturalistic in form and mood, and in type belongs to the social dramas of Hauptmann and Gorky.

Most of the action of this tragedy takes place in the dismal, dirty cellar of Abrush, a drunkard. The cellar, with its darkness and hopelessness, is symbolic of the people who live in it and of their discordant lives. Abrush, a former drayman, is now a hopeless drunkard who, throughout the action of the play goes about like an evil omen, uncouth, dirty, whimpering. When not too drunk, he is constantly recalling better days; a time when he had had grand horses and carriages and when he had even conveyed noblemen. But now life has nothing further in store for him, nothing but quarrels with his second wife, Brine, whom the bitter struggles of the market had made intolerable at home.

Neither has life more in store for Abrush's son, Mendel, dealer in carcasses. But neither the cellar, nor the drunkard Abrush, nor even the scenes with her mother, have been able to effect the spirit of Reizel, Brine's daughter by a former marriage. Only in appearance is Reizel the daughter of the cellar. Her boisterous youth and flirtatious love of life are incongruous with the inmates and spirit of the cellar.

Mendel loves her. To him she represents all that is beautiful and hopeful in life. The injustice and brutality of her mother's behavior to Reizel causes him great anguish. He cannot understand how one human being can so mistreat another, particularly a mother. But Reizel will have none of Mendel's love or sympathy. She prefers Beril. Beril's clothes, do not, like Mendel's, smell of carcasses. And he can laugh loudly and tell pretty stories, while Mendel is always sad.

Life, to the troubled, sensitive Mendel is insulting, inexplicable. The more he broods, the more resentful he becomes. He is indignant with his mother for her lack of concern for him; indignant with his sister for not sympathizing with him; and irritated with Reizel because she allows her mother to mistreat her. And finally when this resentment and anger have completely filled his soul, Mendel kills his drunken father whom he blames for all his sorrows.

The last act is pervaded with tragedy. The insane Mendel, staring at his murdered father, wildly sings of meadows and birds, calls Reizel, then tearing his blood stained clothes, rushes out. Near the dead Abrush, Reizel and Beril talk of love and happiness. The final scene is even more discordant and gloomy. Between curses and threats, Brine discovers the dead Abrush; Mendel, covered with blood,

his eyes wild and feverish, runs in singing the same ditty, and without, the crowd cries for the police.

"The Carcass" possesses good dramatic material. And the artistic skill with which Hirschbein portrayed the psychological reactions of Mendel as well as his analysis of the motives which finally bring about Mendel's insanity, contribute to make the play one of the best of the naturalistic school of Yiddish drama.

However, it is mainly with his lyrical, unburdened plays, that Peretz Hirschbein has endeared himself to the Yiddish audiences. *"Greene Felder,"* written in 1916, is illustrative of this group of plays. In *"Greene Felder,"* the author portrays the simple, colorless, unadventurous life of the Russian Jewish farmer. Uneventful existences, free from struggles and from intense pains or joys. But Hirschbein has drawn his pictures so sweetly that in spite of the absence of plot or exciting action, the audience is kept charmed and interested.

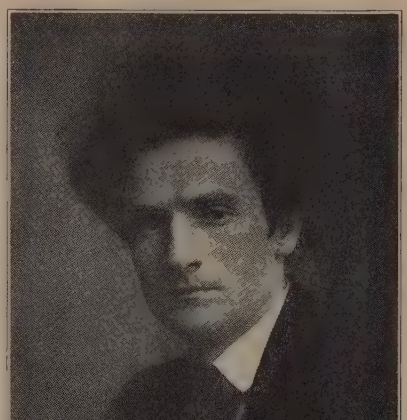
The story itself is meager and goes along leisurely and simply. Hersh Baer, the son of David Naiach, a farmer, is in love with their neighbor's daughter, Stere. Stere loves him too, but is impatient with the snail-pace progress of their love affair. So she pays him a visit under the pretext of helping his sister, Tzine, plant potatoes. And in the field, working besides Hersh Baer, she mischievously kisses him after which both solemnly feel that they are betrothed.

The appearance of an itinerant student, at the farm house of David Naiach, complicates matters. The mothers of Stere and Tzine both aspire to a match between this learned young man and their respective daughters. Gitel, Stere's mother, is a better, more persistent schemer. Thus little skirmishes and intrigues ensue between the two families.

Tzine has not been a close observer of her brother's and Stere's love affair in vain. She sets out to win the bashful, pious Isaac. And though her methods are crude, she succeeds. Eloquently, Hersh Baer pleads his cause to Stere's parents. When he speaks to them of the same fields in which Stere and he have grown up together, he wins their consent. And the play ends with the women crying, the men wiping their eyes, and the four lovers happy and bashful.

In *"Dem Schmidt's Techter,"* Hirschbein's mood is lighter and jollier than even in *"Greene Felder."* Here, too, the characters are country folk and there are chickens, eggs, and birds on the stage. Nachman Baer's smithy is situated near a village. His life and that of his family is far removed from strife, from discontent as well as from the pleasures of modern life. It is only the rivalries and escapades of his twin daughters that cause a ripple in the smoothness of the blacksmith's household.

The chief cause of the quarrels between the sisters is the dispute as to their seniority. Zelde, smaller, more vivacious and aggressive, insists that



*Peretz Hirschbein*

she is the older, for wasn't she born at least several minutes before Leah Dobeh? But Nature has been kinder to Leah Dobeh who is the stronger and the bigger, and therefore she also has legitimate reasons to believe that she is the older.

Nissen Alter, a handsome young man who works in their father's shop, is also a contributing factor in their little skirmishes. The flirtatious Zelde, knowing that he loves her, plays with him in an artless, provincial manner. She is sure of him, too, for she has confidence in the love potion she secretly gave him.

When Borach Moishe, a new employee, arrives, Zelde considers that, after all, she is not engaged to Nissen Alter and Borach Moishe is really a pleasant fellow too. She is about to administer the famous love powder, when she has pity upon poor Leah Dobeh, the less cunning. Zelde makes a sisterly sacrifice. She tells L Dobeh of her treasure and gives some of it to pour into Borach Moi soup. But the last minute she cha her mind and as her sister, trembling hands, carries the sou Borach Moishe, Zelde trips her thus saves him for herself.

The intriguing rivalries between two young men and the twins c some merriment and help to make play charming. The over-confi Zelde finally decides to let her s have Borach Moishe. She goes o visit an aunt in the city and thus le the field clear for Leah Dobeh.

During her absence, the some fickle Nissen Alter begins to wo whether Leah Dobeh would not ma better wife than Zelde. Borach Moi too, wants to marry the for Thus Zelde's astonishment and re ment have no bounds, when, upon return, she discovers how mat stand. However, her fright is not founded. For when he sees Zelde, sen Alter's affection turns back to And the story ends gayly with betrothal of the twins.

*"Farvorfen Vinkel"* runs in a similar to *"Greene Felder."* There two rival families and a love a made uncertain by their quarrels. ficulties are finally cleared away, abling the play to end happily.

The curtain rises upon old Tod the father of Note, the gravedig scolding and leading a goat among grave stones. It's all very well tells the goat, to graze in the ceme but not during the day. There m be some visitors who would disapp Todrus is interrupted by the app ance of Noah, the young son of a ne bor, Chaim Hersh, owner of a ne mill. The old man teases Noah. understands. Noah has come to Tzirel, his grand-daughter.

Soon Tzirel enters. Amid t bashful love-making and quarre we learn that there is a feud bet the families. Note, fearing it m harm his business, will not permi The stubborn Note threatens to fire to Chaim Hersh's mill if he i feres. And Chatzkel, a prospe young man, in love with Tzirel, o to help her father. When the firs ends, the lovers have quarreled bitt And there seems to be little hop reconciliation because of the enmit their parents.

Both Note and Chaim Hersh are stinate. Neither the threats of t wives nor Todrus's entreaties wil

ence them to solve their difficulties cefully. So a diminutive feudal r occurs in this little forsaken nook the world. They hire men to fight matter out for them. In the battle t follows Noah and Chatzkel freely e part. After many windows are ken, the women succeed in bringing ut a truce. At last the men are onciled. A new mill is to be built. t it will be for Noah and Tzirel.

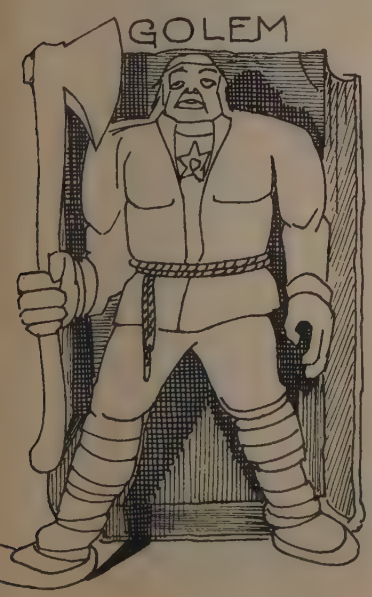
Peretz Hirschbein's contributions to ter Yiddish drama are just these ple, unadorned plays. He has shown t there is interest and dramatic ue in the portrayal of simple people their every day life. The charm l peace they give more than com-sate for their weakness in actual matic form.

* * *

Leivick, whose real name is L. Hal-n, is also a poet of note. Even his st realistic plays are tinged with try. His dramas are soundly built fices which house the characters o, each in himself, no matter how ividualistic a type, through his fering and will to live, is representa-e of all mankind.

Leivick's studies in frustration are n present in his dramatic poem, he *Golem.*" This legend of seven-nth century Prague is pregnant with th and vision. There is much gedy in the *Golem,* this creature ulded out of clay, enormous of body, ated solely for physical feats, who nevertheless, poignantly human.

In the seventeenth century, the cen-y of persecutions and Messianic




hopes of the Jews, there lived in Prague Reb Mayerele, a septuagenarian. He revolted against his people's age-old spirit of stoicism, of pacifism during calamities. They must protect themselves physically as well as spiritually. But his congregation of Prague, like that of other communities throughout the world, is unprepared and unwilling to use force as a protection. Tadeush, the arch enemy of Prague Jewry, is right when he says that they go to their destruction as if to a dance.

So Reb Mayerele, working alone at daybreak, outside the city of Prague, working in coldness and hatred, has moulded out of the clay of the earth, a huge being, enormous of limb and strength. He is to be the protector, the savior of his people, during the massacres that are soon to bear upon them. Reb Mayerele, the little, old grey man, the soul-man, has given this creature not only form but the breath of life, too. The soul he has imparted to him is hard and cruel. For is he not to be the embodiment of force?

Yet this creature of clay whom the people call *"der Golem,"* has not completely escaped the soulfulness of the rabbi, his creator. This dull being has his first smile for the sun, when he sees it stealing in through the shutters of Mayerele's study. The *Golem* desires to go toward the sun, toward light and warmth, away from the little, old man whose hands shake and whose hair is white.

As Yosel, a wood-cutter and water-carrier, the *Golem* works all day in the courtyard of the synagogue. Passersby, noticing this strange, unfriendly creature, jeer and ridicule him. And in the inert heart of Yosel there arises a great hatred for these people whom he is to help. And when he can no longer control his enmity for them, the Rabbi sends him to the *"Finfer Turim,"* the refuge of the afflicted of his people, of the sick and the poor, of the crippled and the maimed.

There he meets a mysterious, young beggar who awakens something warm and disturbing in the soul of Yosel. This spirited young man, whose eyes express all the suffering of his people, wishes to sacrifice himself that they might suffer less. But old Mayerele will not listen to him. He believes that the time for this young stranger's aid has not arrived yet. It is the *Golem* who can help them now.

The *Golem's* meeting with the young beggar has greatly changed Yosel. He begins to listen to the incoherent voices within him, and of his own effort, to awaken in himself something that makes him akin with the stranger. Yosel yearns to talk with, to commune with his fellow men. But they fear and distrust him. Even the Rabbi will not aid the *Golem* in his self-attempted process of rebirth. But no matter how the former desires to extinguish the small, weak fire that has been kindled in the soul of Yosel, he is unsuccessful.

*H. Leivick*

The *Golem* returns to the synagogue, frightened and exhausted from the spiritual experiences he has had. Realizing his purpose, the grey eyes of Mayerele strive to destroy the new humaneness in Yosel. He succeeds. The *Golem* has not known the people's hatred for him and Mayerele's denial of him is in vain.

On a Friday night, when the people are at prayer in the synagogue, he rises up against them. With a hatchet in hand, he destroys and sheds blood in the manner Mayerele had taught him to do to the enemies of Jews. The *Golem,* too, had revolted. His only term for peace is that Reb Mayerele who had willed him, who had given him form and breath, should belong to him, become a part of him, the *Golem.* Reb Mayerele sees it as a sign, a condemnation from God. And thus, at last, in the light of the dying candles of the synagogue, the rabbi gives the *Golem* the rest he had often asked for. He is returned to the clay, to the formlessness of the earth from which he was fashioned.

(*Continued on Page* 520)

# *From Lodz to Fifth Avenue*

## By Jack Lewis

© Wide World Photo

*Benjamin Winter today and (right) as he appeared at 21 when he came to this country*

ON A certain afternoon, some twenty-five years ago, a liner carrying hundreds of Polish-Jewish immigrants, approached the shores of the United States. Among the passengers who crowded the rail to stare wide-eyed and hopeful at the Statue of Liberty stood a raw-boned, dreamy lad of twenty. Two nickels jingled in one of his pockets; this represented his Polish currency changed into Uncle Sam's coin. The youth was Benjamin Winter, destined to become in a few short years, one of New York's wealthiest realtors and a leading figure in the philanthropic and communal activities of the metropolis.

Not many hours after young Winter's arrival, a family conclave was called to determine the future of the youth. He was asked what he would like to do, and what was more important, what he thought he could do without losing time.

Benjamin Winter hesitated a moment and then told his family he thought he could paint.

"Fine," his uncle declared, "a painter can earn five or six dollars a week."

"Painting" meant one thing to Benjamin Winter—another to his uncle. In Lodz, the boy had studied art. He thought he was going to be put to work daubing landscapes.

But when young Winter arrived the store of his prospective employ he was promptly disillusioned. Inste of wearing a smock, he was thrust i a pair of wide overalls, and instead painting dainty miniatures on canv he had a big side of an old ramshac tenement house for a canvas, and w told to cover it with a nine-inch bru

At the end of the week he had dollars to show for his labors. says that he received a greater th in putting those six dollars into father's hands than, years later, wh he bought the renowned Vanderb and Astor mansions for nea eight million dollars. first six dollars mea that he was helpi in the support of family, and too, had something c crete to start with.

Young Winter so felt he knew enou about conditions branch out into pa contracting. He gan, naturally, on small scale. Two or thr men worked under him a he managed to have as much twenty-five dollars left each we after paying his employees, but, wh was more important, he began to est lish contacts with real estate men.

He studied their technique, a learned in theory how to evalu buildings. Some casual real estate quaintance would mention some vestments he had made. While pai ing a house, Winter would ask hims questions: "What would I do in other fellow's place? Would I sell once, or hold? What improveme would I have to make to increase value?" In this way, he made a of money—on paper. He lost mon

too, on paper. The important point, however, is that he was always figuring, always learning more about leases, options, repairing cost, rental values and similar matters.

He made a decision to throw away his paint brush and cast his lot with land the instant he had saved $1,000.

It took precisely twelve years to save the needed $1,000 even though he was shortly earning between $3,000 and $5,000 annually as a contractor. There were destitute relatives to be helped back in Poland; and in New York there was the Lodz Relief Association to which he belonged; some members were always "down on their luck" and had to be aided. One day his bank balance showed the necessary $1,000. He was ready for the new career.

A friend gave him a "tip" in 1913.

"There's a run-down apartment house over on Washington Heights," the friend told him. "You can get it for a thousand. Why not take it and see what you can do with it?"

"I'll fix it up," Winter decided, "and be my own landlord."

He painted the house himself, made necessary repairs, and began the work of renting the apartments. The lease contained a cancellation clause by which he was to receive $1,000 bonus if the owner decided to sell the house. By October, every apartment was rented. Then the house was sold. Benjamin Winter pocketed the certified check for $1,000, his first profit in real estate.

What followed was meteoric in its suddenness. Soon Winter was well on his whirlwind career that was to develop into such proportions and make him a much discussed individual, through being the collector of some of the oldest landmarks in New York City.

One day a newspaper story broke—a front page story. It dealt with the Polish immigrant lad, Benjamin Winter, and of his purchase for $3,750,000 of the historic Astor Mansion on Fifth Avenue and Sixty-fifth Street.

The transfer of this parcel of land was literally a seven-day wonder. Yet, within a brief three months, the deal was followed by another one, equally out of the ordinary. Benjamin Winter again won the special attention of the press by purchasing the W. K. Vanderbilt mansion on Fifth Avenue and Fifty-second Street for $4,000,000.

Here was something obviously resembling a corner on Fifth Avenue realty. How much money had Winter at his command to be playing so recklessly with millions?

Shortly thereafter he completed a third coup which capped these two onslaughts on the most expensive land values in the world. Benjamin Winter purchased the Temple Emanu-El, also on Fifth Avenue, for $6,500,000. Here was the record price for real estate, since the average per square foot was over $350.

In one year, Benjamin Winter had levelled the batteries of his purse and brain upon three historic landmarks in the most famous street in the country. The total financial outlay involved was more than $14,000,000!

Benjamin Winter's realty holdings are valued at $40,000,000. The owner of this fortune does his planning in an elegantly furnished office in one of the tall structures on Park Avenue. You look out through its windows on the many imposing buildings that make Park Avenue one of the new show streets of New York. There is an impression of irresistible strength, a will to storm the upper regions and thus give the lie to the inhabitants of old Babel. In his office, Mr. Winter has his plans; but he has his dreams, too. They—the dreams—take in the past, in the old Polish city of Lodz, where a crust of bread was often opulence. And they take in the present as well, with the consciousness that the erstwhile immigrant is now part and parcel of the mighty forces transforming Manhattan almost daily.

Benjamin Winter views real estate through the spectacles of idealism. He finds it fascinating to be an instrument in changing the pattern of some of the important streets of his city. In this way he is making history. Never before, in the history of the United States, have such immense building operations been carried on. Residents of New York City, leaving town for three months, are certain to find, on their return, startling changes. New structures of great beauty and lofty dimensions are being wrought endlessly. Of this changing panorama, Benjamin Winter is part; he feels indissolubly bound with it, part of the web of the many-patterned rug of real estate.

His quiet, easy bearing is a striking characteristic. No blustering here, but placidity—as if he were always dreaming the dreams he had when he first came here—first to wonder, then to plan, strike out and execute. Success has in no way spoiled the fine simplicity of his nature, as his friends of old days attest.

He works hard as ever, putting in about twelve hours each day at his labors. He is happiest when tackling problems. In addition to those connected with his business, he has taken on new ones. His social conscience was sharpened in Poland, amid scenes of poverty. In New York, too, he knows that there is much to be done. And so he gives generously to charity, and is a prominent figure in numerous philanthropic endeavors.

At 45, he is in the prime of life. He loves real estate too much to think of abandoning it, and besides, he is interested in seeing New York develop. Under the magic wand of his personality, its physical appearance is changing continuously. He is bound up with the development of the richest street in the world; what he has done are mere bagatelles to what he plans to do. He is both dreaming and executing his dreams.

## Communication

To the Editor:

As the wife of a Ben B'rith I am an interested reader of your Magazine. Many times have I received inspiration from its pages and the spirit of fair play which is so conspicuous in its articles is a matter for praise.

Perhaps you may be interested to know that the Council of Jewish Women has, for years, worked with the Jewish deaf and blind. In our city, the section is now arranging classes of volunteers to study a rather new and simplified method of Braille production. When the process has been mastered our members will be enabled to transcribe into Braille, in their own homes, Jewish literature for Jewish blind as well as other reading for all creeds. We in Philadelphia have been instrumental in having lectures of Dr. Krauskopf and stories of Judith Solis Cohen transcribed by the old method and placed in the library for the blind for circulation. In addition, every school day of the year (including the summer) finds our members reading to blind students text books that are not available in Braille. These are only a part of the activities of our committee on the Welfare of the Blind, whose unselfish service is perhaps too little known to the world at large.

Very truly yours,
(Mrs. Alfred) Bertha R. Rosenstein,
Pres. Phila. Section, National
Council of Jewish Women.

# News of the Lodges

## District No. 2

A GOOD time was had by all." That's the way the members of Zion Lodge of Columbus, Ohio, describe the annual picnic of the lodge held on Sunday, July 30. Three-legged races, nail driving contests and horseshoe pitching (barnyard golf) were some of the notable events of the picnic which was attended by a large and representative assemblage.

* * *

## District No. 3

NEWARK Lodge has the distinction of organizing the first girls' junior order of B'nai B'rith in this country. It has been organized by Mrs. Esther K. Untermann, President of the Ladies' Auxiliary of Ezekiel Lodge. The members are girls of 15 to 18 years.

* * *

THE following is, in part, the Monitor's Charge of the Women's Auxiliary of District No. 3: "We are banded together as Jewish women. Love of our faith is the cementing bond of our sisterhood. We are conscious that the purity of the home is the root from which virtue flowers. . . . As the Jewish home belongs to Woman, its responsibilities center largely in her depth of soul and breadth of vision. Her faith will develop faith; her love will create love; her fidelity will be as God's spirit manifest in her household.

"Our religion seeks no proselytes, but it does entail upon those born to Israel's heritage the solemn, the sublime duty to preserve and transmit the faith, to evidence, through devotion, its beauty, its reason, its satisfying truth."

* * *

## Aid to Flood Victims

WHILE a comparatively small number of Jews were sufferers in the flood caused by the recent overflow of the Mississippi river, there were a few cases reported where property losses by Jews were considerable. The Red Cross, of course, came to the aid of all regardless of race or creed and did all it could to alleviate conditions. The B'nai B'rith did not find it necessary to enter the field of emergency relief but an amount of money has been appropriated by the Constitution Grand Lodge for rehabilitation loans which will be organized under the supervision of Brother Archibald A. Marx of New Orleans.

## Judge Pinansky Organizes Jewish Military Brotherhood

JUDGE MAX L. PINANSKY, of Portland, Maine, Chief Justice of the Court of District No. 1 and a member of the Wider Scope Committee, has organized the "Jewish Brotherhood of the Citizens' Military Training Camp" at Fort McKinley, Maine.

The movement bids fair to spread throughout the United States and will bring thousands of Jewish young men, members of the various Citizens' Military Training Camps into closer contact with Judaism and Jewish ideals.

Judge Pinansky was the volunteer Jewish chaplain at Fort McKinley during the past summer. One hundred and forty Jewish boys came under his influence, and not content with merely conducting services at the camp, and preaching occasional sermons, Judge Pinansky organized the Brotherhood. Establishment of the Brotherhood was celebrated by a parade to Portland, headed by the Fifth Infantry Band. Arriving in the city, the boys were met by a delegation of the local Jewish community and led to the synagogue where services were held. Officers were elected and plans devised by which "The Jewish Brotherhood" will begin functioning again at Fort McKinley as soon as the Citizens' Military Training Camp opens next year.

* * *

## District No. 4

AT THE annual convention of District Grand Lodge No. 4 the Women's Auxiliaries of the I. O. B. B., District No. 4 elected the following officers: Mrs. Bessie Copeland, President; Mrs. Birdie Stodel, First Vice-President; Mrs. Pearl Rubenstein, Second Vice-President; Mrs. Adele Fried, Counsellor; Mrs. Rose Mauser, Treasurer; Mrs. Frances Roller, Recording Secretary; Mrs. Essie Solomon, Assistant Secretary, and Mrs. Irma Wahrhaftig, Second Assistant Secretary.

* * *

## Aleph Zadik Aleph

THE Pasadena, California, Aleph Zadik Aleph group had a very active summer. One of the most interesting affairs of the season was the presentation of the play "Pot-boilers" attended by more than two hundred people.

## District No. 7

A FINE example of philanthropic activities by B'nai B'rith members is the Cottage Hill Sanatorium for negro tuberculosis patients recently opened near Mobile, Alabama. The construction of the first unit of the building at a cost of $12,000 was financed by Bro. Sol Kahn and the structure was furnished throughout by Bro. Ben May. The Cottage Hill Sanatorium is rated by social welfare authorities as one of the most modern institutions of its kind for negroes in the South.

* * *

SOME of the Things a Lodge Can Do" might be the title of a bulletin issued to all lodges of District No. 7 by Rabbi Emil Leipziger of New Orleans, chairman of the district's Committee on Social Service. Rabbi Leipziger proposes these services:

1. There may be in your city especially talented young people who ought to continue education in high school or college. A Committee might well study the situation, and organize an effort to meet it.

2. There may be in your city young men or women who were inmates in the Jewish Children's Home, or in any other orphan home. A Committee might organize the effort to bring into their lives a brotherly or sisterly interest.

3. There may be Jewish children on the edge of delinquency. Big Brother or Big Sister work would be very helpful and constructive here.

4. There may be backward Jewish children whose backwardness may be the result of bad nutrition, physical or mental defects. Your Committee might study that situation and provide for physical and mental examinations.

* * *

## District No. 6

BRO. A. B. Kapplin, past-president of Covenant Lodge of Duluth was recently elected Commander of the eighth district of the American Legion of Minnesota. Bro. Kapplin was formerly commander of the David Wisted post of the American Legion in Duluth. He is a very active Ben B'rith, being president of the Iron Range Council of B'nai B'rith Lodges and the former director of councils in District Grand Lodge No. 6.

# Across the Seas

## Poland

A NEW magazine to be devoted to the interests of District Grand Lodge No. 13 will soon be published according to action taken at a recent meeting of the District Grand Lodge held in Cracow.

The interest of the B'nai B'rith members of District No. 13 in Jewish educational matters was shown by the District Grand Lodge report that the Braterstwo lodge in Warsaw is contributing 10,000 zlotas annually and the Montefiore lodge in Lodz is contributing 8,000 zlotas annually to the Institute for Jewish Learning.

* * *

THE Grand Lodge Praga is celebrating the twenty-fifth anniversary of its existence this year.

* * *

## Palestine

IN July, 1928, forty years will have elapsed since the inauguration of Jerusalem Lodge No. 376. To commemorate this occasion in a fitting manner the District Grand Lodge of Palestine plans shortly to begin a campaign among the Lodges of the world for a general pilgrimage to Jerusalem next July. Present plans call for an imposing celebration at which will be gathered B'nai B'rith members from the four corners of the earth.

* * *

### *The National and University Library*

INTERESTING is the history of the Jewish National Library which was founded by the Jerusalem Lodge in 1892. Shortly after the lodge was organized it established a library, naming it *Midrash Abrabanel,* after the diplomat and savant, Don Isaac Abrabanel, who associated himself with the grief of the Spanish exiles and accompanied them into banishment. This library speedily developed and proved a boon to the residents of Jerusalem in search of higher culture. When, two years later, the late Brother Dr. Joseph Chazanovitz came to Palestine from Bielostok, the new library pleased him so that he donated to it his own costly library to the collection of which he had devoted his whole life.

In the last year of the nineteenth century the library was further enlarged through the offices of the Zionist organization which gave it the private library of the late Professor Hermann Shapiro, who had occupied the chair of Mathematics at the University of Heidelberg and who had first expounded the project of a Hebrew University.

The development and expansion of the library compelled the Jerusalem lodge to concern itself with acquiring a new home for the library and finally enough money was raised to build one wing of the building which served as well for the headquarters of the Lodge. Among the principal patrons of the library in those days were the Executive Committee of the B'nai B'rith Lodge which subscribed from $200 to $400 annually and the *Hilfsverein der Deutschen Juden* of Berlin which subscribed $400 annually. Other supporters were various lodges in Germany and America and private patrons.

At the outbreak of the World War the library contained about 32,000 volumes. The war naturally brought in its train a complete cessation of activities on behalf of the library.

After the war the Jerusalem Lodge found itself unable to continue the financial support of the library alone. Consequently an agreement was reached between the Jerusalem Lodge and the Zionist organization whereby the library was to be controlled by a joint committee comprising representatives of the Zionist organization and the Lodge provided that all expenses were met by the Zionist organization.

With the establishment of the Hebrew University urgent need was felt for a professional library and the founders of the University conceived the idea of converting the National Library into a University Library. The members of Jerusalem Lodge opposed this idea but realizing that Palestine would be unable to maintain two large libraries, they compromised with the Zionist Organization and the library became known as the National and University Library. This joint institution is now supported from the budgets of both the Zionist Organization and the Hebrew University.

During the past six years the library has advanced with gigantic strides and it now contains more than 180,000 volumes. The main collection is housed in the lodge building, and in the neighborhood are three buildings which contain the professional libraries. When the new library building will be erected on a site adjoining the Hebrew University on Mt. Scopus, the main collection will be transferred there but, in accordance with the agreement, the city library will remain in the lodge building for public use.

The present Jerusalem lodge building is only a wing of the large structure that originally had been intended to be built and it gives the impression of an unfinished building. The wing has two floors, each consisting of a large hall and a good sized ante-room.

* * *

## England

MEMBERS of the First Lodge of England are endeavoring to settle a problem of great social importance caused by a government ruling by which children of naturalized British subjects are debarred from entering the Civil Service. This condition has caused great hardship on many young Jewish men and women who are adequately equipped to serve in civil positions but who are not permitted to do so because their parents are not native born citizens. The Lodge recently appointed a special committee to investigate this situation and to initiate steps for remedial legislation.

* * *

NON-JEWISH audiences in London will be told about Jewish life and literature in a series of lectures being arranged for this fall and winter by the First Lodge of England. Among the lectures scheduled are the following:

"The Jews and the Peace Movement," by Rev. A. A. Green on November 7.

"Aspects of Modern Judaism," by Rabbi Harris Cohen on November 21.

* * *

INSPIRED by the success of the Hillel Foundations in strengthening the ties of Judaism among students at American universities the First Lodge of England is developing a program for similar work among Jewish students at British universities. A special committee appointed by the First Lodge of England to draft a scheme of co-operation with university students brought in a series of recommendations, all of which were unanimously adopted. Among these recommendations are the following:

Admission of students as members of the Lodge at a small fee; contribu-

tions toward the establishment of B'nai B'rith Hebrew Study circles; presentation of Jewish books to a students' library, arrangements for lectures, and the offer of prizes of $50 and $100 for essays on some vital Jewish topic.

* * *

## Germany

TAKING the stand that "hero worship" is decidedly in violation of the precepts of the Jewish religion and the fundamental principles of B'nai B'rith the District Grand Lodge of Germany recently defeated a motion to erect a hall of fame in the lobby of the lodge for outstanding Jewish personalities.

It has been proposed to place a life-size portrait of the late Dr. Paul Nathan as the first monument in the hall of fame. The lodge members decided that the most appropriate homage to worthy Jews would be the establishment of an endowment in the name of the deceased.

* * *

## Roumania

THE old problems still face the Jews of Roumania; anti-Semitism, revival of Jewish trade, inability of small industries to secure proper financial support and assimilationist tendencies. No wonder that at the General Assembly of District No. 9, held recently in Bucharest, these matters took up the major portion of the time of the Assembly delegates.

Good news was reported at the Assembly; the total membership of the District is now approximately 1,500, three new lodges have been added to the District, making 13 in all. It was demonstrated beyond all doubt that the Independent Order B'nai B'rith is the pre-eminent Jewish organization in Roumania.

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# *Peretz Hirschbein and H. Leivick*

(*Continued from Page* 515)

The *Golem* is not only a philosophic tragedy, an allegory, but is exquisite poetry as well. One rereads many of its stanzas not only for the thought pregnant therein, but for the sheer music and rhythm of the words and lines. May of its scenes are unforgetable in their poignancy and tragedy.

Utterly different from "The *Golem*" is the four act drama, "Rags," written three years later. "Rags" is a tragedy of unadjustment, of men uprooted from their own soil and transplanted to another, to an alien soil. It is the tragedy of old Mordecai Maza, and through him the tragedy of thousands of such fathers of the newly formed, American Ghettos.

Old Mordecai Maza, patriarchal, proud, stern, has only superficially made peace with his great enemy—the new life America has forced upon him. Every morning he goes to the shop and there works diligently with rags. He has permitted his children to go their own ways and to live their own lives. He even has accepted old Levi, his boss, a mere pariah in the old world, where he, Mordecai, had been an influential leader. Inwardly, old Maza seethes with resentment and revolt, which are expressed in his ironic, inimical behavior to his children and to his fellow-men as well. But the forces that conspire against him are stronger. And in the end Mordecai loses these stoic qualities and even the respect for himself which he so cherishes.

In the first act we see him aloof and indifferent to his environment. He will not, with the others of his family, celebrate the marriage of his daughter to the son of his employer. He refuses to go out on strike together with the men of the rag shop.

Mordecai goes to the "party," though his proud spirit cannot bear the humiliation he suffers there. And in the third act he becomes the leader of the strike he had previously declared himself against. It was unbecoming, he had bitterly cried, for them to strike, to show that they were discontented with their conditions, to ask for more money, to have any dealings with the Levy's. Besides weren't they all rags, discarded rags, useless and unwanted? Their proper place is among these rags they are assorting. Later, after the men had resolved to strike and then became frightened at their own boldness, old Maza had forced them to carry out their plan. For to act otherwise was to show their weakness, to acknowledge their defeat.

In the last act, Mordecai's spirit is completely broken. Heeding the entreaties of his children he had not returned to the shop and consented to their supporting him. He feels more unhappy among his books, more unhappy in his freedom than among the rags in the shop. For now he hasn't even power over rags. He will not wear Sabbath clothing for there is no Sabbath in his soul. Maza's only hope seems to lie in his son to whom he pleads for companionship, for understanding. But his son does not understand what it is this old, grey man, with the strange pain in his eyes, is asking of him.

Mordecai, broken and bitter, decides to go back to the shop, to the rags which seem to know and understand him. In this, too, he is defeated. His spirit exhausted, he permits his wife to change his work-day coat for the Sabbath one, to his son's frightened exclamations of "Gee."

There is a power and beauty in the plays of Leivick which leave a lasting impression on those who see or read them. His themes as well as his characters take on a deep, philosophic aspect, which gives one glimpses into a world of meanings and values not often delved into. Each of the incidents and portrayals are realistic and philosophic and always pass beyond their local place and character.

Leivick is master of his art. He has combined in his dramatic style all of the better qualities of dramatic writing. And the form and structure of his plays are as solid and perfect as are his character portrayals. He is one of the few great poetic dramatists Yiddish literature can boast of.

The residences of J. J. Kiser and M. S. Cohn which have been heated by Oil-O-Matic for six years.

# After six years—

## *How an oil burner upset the old maxim — "you can't please everyone all the time"*

HOW strangely little things affect the course of big events. In 921, Mr. Kiser happened to look at n Oil-O-Matic, 300 miles from his wn city. As a result, there are ore Oil-O-Matic oil burners in ndianapolis today than all other akes combined.

's a story of oil heating that ex-lains why Oil-O-Matic is the world eading oil burner. And why you too ill want to consider it for your ome.

ix years ago a Mr. Oberdorffer roudly showed his Oil-O-Matic to Ir. Harter Kiser. He told his brother ol in Indianapolis about it. Im-ediately twelve were bought by Mr. ol Kiser and his friends. Eight of ese are in the homes of persons in-erested in the Meyer-Kiser Bank. nd every one of these original welve Oil-O-Matics are still in active ervice, more highly prized than ever. he amazing performance of this rst dozen spread thruout the city. ittle wonder that Indianapolis has ecome an Oil-O-Matic city.

his same story can be duplicated in undreds of cities. Fuel economy, ue to the use of cheap Fuel Oil, and low maintenance have always made Oil-O-Matic the lowest price oil burner on the market. With the refinements that have come about since Sol Kiser bought his, it is more than ever the greatest value in oil burners today.

You will enjoy Oilomatic Heat in your home. With no part inside the firebox, it can be connected to any type of good heating plant. From that day on your heating problems are solved for all time.

There is a factory trained Oilomatician in every city and town of importance. Let the one in your city take a survey of your heating plant.

Or write today for a copy of "OIL HEATING at its best" that describes all the advantages that have led more people to select it than any other oil burner.

**MEYER-KISER BANK**
**Indianapolis, Ind.**

Here are the names of the twelve persons who bought their Oil-O-Matics on the recommendation of Sol Kiser and whose recommendations made Oil-O-Matic the most widely enjoyed oil burner in Indianapolis.

Sol Kiser
Dr. Ed. Kiser
J. J. Kiser
Harter Kiser
F. A. Meyer
Grace Jackson
M. S. Cohn
Dr. Louis Segar

* * *

A. R. Heiskel
Meyer Efroymson
John P. Todd
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Please send me a copy of "OIL HEATING at its best."

Name .....
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WILLIAMS **OIL-O-MATIC** HEATING

# B'nai B'rith in New England

## Large Gatherings Greet the Leaders of District No. 1, I. O. B. B., Durin Their Tour Through New England States

THE hospitality and active enthusiasm of the B'nai B'rith of New England left a strong impression upon those who toured that region recently, in order to get in closer contact with the Lodges and also to acquaint the membership with the new program undertaken through the Wider Scope Committee. The District has assumed the responsibility of raising seven hundred and fifty thousand dollars of the total of two million dollars to be raised in the entire United States.

The visiting party included Mr. Maurice Bloch, President of District No. 1, accompanied by Mrs. Bloch; Mr. Charles Hartman, the acknowledged leader of the district, an old standby, a devoted Ben Brith, and for many years representative member of District No. 1, on the Executive Committee of the Constitution Grand Lodge; Mr. Max Levy, Secretary of the District Grand Lodge No. 1 and, by invitation, Dr. Boris D. Bogen, Secretary of the Constitution Grand Lodge.

The first halt during the trip was at New London, Connecticut. There the neighboring Lodges had arranged an outing and were prepared to honor the guests. The party arrived on the eve of the scheduled event, was met by a Committee and escorted to a beautifully located country inn, formerly the estate of a wealthy New Englander. Mr. Nestor Dreyfus of New London headed the Committee. He is one of the enthusiastic leaders in the B'nai B'rith movement with a record of enviable accomplishments and is a tireless worker for the cause. "I am a Ben B'rith from the start to finish," said Mr. Dreyfus, "and not only in words. I want you to be comfortable. You can have anything you want for the asking." Suiting the action to the words, Mr. Dreyfus made a very admirable host. Soon a number of other delegates from the various lodges arrived—from communities within a radius of thirty and more miles. Easy acquaintanceship was established and everybody indulged in group conversation—but the trend was toward matters of specific B'nai B'rith interest—sharing experiences and discussing issues. There was displayed a sympathetic attitude towards the new program of the Wider Scope Committee. The general concensus of opinion was expressed by one who said, "You need not worry about our locality. We never fail to deliver the goods. B'nai B'rith is our creed."

The cordial atmosphere of the gathering prevailed throughout the evening. Mr. Hartman was not a stranger to the assemblage. He knew everybody for many years and they knew him. But as the evening progressed, not only he, but each of the visitors felt like one of a family gathering. Mrs. Bloch and her husband were soon deeply entrenched in the esteem and affection of the New England friends. A home-like touch was added in the conclusion of the dinner, when the electricity, due to a storm, refused to act and the lights went out. Candles were lit creating a cozier background for the stories and reminiscences with which the gathering was entertained. Mr. Bloch related interesting episodes of his career. Mr. Hartman drew upon the events of his youth. Mr. Levy described the picturesque *Chassidic* life of his native city, Brod, and Dr. Bogen told of his experiences as a relief worker abroad. It was a truly fraternal gathering of active enthusiastic Sons of the Covenant and their families. It was midnight before the party disbanded.

On the next day the lodges of New London, Norwich, Williamantic and Middletown held their annual picnic. Here three—nay, four—generations assembled for a good time; there were races, baseball and other amusements. Toward the evening the crowd assembled under a covered structure, the dancing pavilion, to hear addresses on the work of the B'nai B'rith. Brother Bloch appealed for more active participation on the part of the membership. "We are like a chain," he said, "and our strength depends upon the strength of our links." Dr. Bogen outlined the new activities and Brother Hartman made a personal plea for a generous support of the Wider Scope movement. Though the audience remained standing through the entire time, and the accoustics of the hall were very unsatisfactory, the interest and the attention exhibited by the listeners, their quick response and enthusiastic approval of the messages indicated how seriously and intens the New England brethren take cause of B'nai B'rith.

From New London the party p ceeded to Providence, Rhode Isla where the fifth annual outing given by the neighboring lodges Providence, New Bedford, Fall Riv Taunton, Newport, Woonsocket Brockton. Members of Henry Fri man Lodge were the hosts. Here visitors were met by Mr. Nath Werner, president of Provide Lodge. Mr. Werner is responsible the success Providence had, at the convention of the District, in getti the convention for 1928 to their ci Another active and able leader of District is Brother Samson Davids

There are a score of other energe and active B'nai B'rith leaders each one of them contributed his se ices to make the gathering a hu success. The dinner was followed formal addresses. Mr. Bloch made thrilling address pleading the cause B'nai B'rithdom.

In Portland, Maine, the New Yo Party met with the representatives the various lodges at a luncheon ranged by Judge Max Pinansky, leader of Maine Jewry. Judge P ansky, speaking in the name of entire membership of B'nai B'rith his state, assured the visitors th Maine would do its share in helpi to raise the quota assumed by t District for the Wider Scope Comm tee.

In Old Orchard, Maine, an oppo tunity was presented to meet wi prominent B'nai B'rith members of t Lodges in Canada and here again surances were received that in Ca ada the Wider Scope Committee ca paign will be successful.

Back in New York, President Bloc speaking for the members of t delegations on the New England I vasion, declared: "We were agreeab surprised by the size of the gathering because it was generally believed th serious meetings could not be he successfully during the summer tim These meetings have proven that t interest in B'nai B'rith is keen in Di trict No. 1 and the new program the Wider Scope Committee has fire the imagination of the membership."

# *Footwork*

## Good feet will help any man towards his goal

*man needs his feet* whether he carries brief case, a travelling bag or a foot-all. Suitable footwear is necessary quipment for the business or profes-onal man, just as it is for the power-ul halfback.

*hoes can slow a man up,* tire him out nd even lick him to a frazzle. A man eeds both comfort and foot freedom o do his best work. Thousands of nen are enjoying these qualities in the Cantilever Shoe. This comfortable hoe is shaped just like the natural foot, ut the similarity to the foot doesn't top there. For the Cantilever Shoe is lexible from toe to heel as Nature nade the foot. It not only fits the foot comfortably; it functions with the foot, too.

*How about your feet?* Do they ever ache and feel tired? Are they showing signs of weakness and strain? A pair of Cantilever Shoes will ease them wonderfully, support them buoyantly and give them new life. The 'sprung-up,' flexible shank of the Cantilever can be laced up snugly to the under-curve of the foot. This gives you a springy type of support that does not restrict the circulation or the strengthening exercise of the foot. The foot muscles are free to maintain or regain the strength they need to hold the twenty-six bones of the foot in strong, springy arches.

*There is no need* for any man to deny himself the comfort and foot health the Cantilever Shoe will give him, for this shoe is a money saving investment. It is made of fine, durable leathers and dollar for dollar will outwear almost any shoe made. Well dressed men wear the Cantilever Shoe and are enthusiastic about its good, dignified style. Enjoy real comfort by investing in a pair of Cantilevers to-day.

Cantilever Shoes are sold from coast to coast and are within shopping distance of practically all readers of this periodical. The Cantilever Corporation, 410 Willoughby Ave., Brooklyn, N. Y., will be glad to advise you where you can most conveniently buy Cantilever Shoes and send you an interesting and informative folder on foot health.

Cantilever Shoe

MEN · WOMEN · · GIRLS

### It Happened on Yom Kippur

MOISHE and his wife arose early *Yom Kippur* morning to be sure to get to *shul* on time. Before leaving their home the loving husband said to his wife, "Mirrele, you don't feel well and you ought to eat something. It is not an *avera* (sin)."

His wife looked at him scornfully and did not answer.

Several hours later, Moishe went up to the women's balcony to see how his wife was faring. When he had greeted her she replied, "Moishe, what did you say this morning?"

* * *

### Revenge

ADOLPH Ochs, at a recent luncheon to Nahum Sokolow told the story of a Jew who came to a bishop and told him that he desired to become a Christian. The bishop arranged for him to have a talk with one of the curates but the applicant was insistent and said he wanted to join right away.

"Why are you in such a hurry?" inquired the bishop.

"Well, my family done me dirt and I want to disgrace them."

* * *

### Ask the General

A JEW, notorious throughout the German village where he lived for his tremendous conceit once related to a number of his friends that in passing the guardhouse the guards had come out and presented arms. Seeing doubtful looks on the faces of his friends he added, "If you don't believe it, ask General Von Lustemberg, he was walking right behind me."

* * *

### Health First

THE value of good health was constantly preached to his children by Chaim Barchatsky. On numberless occasions he would say to his children, "Most important is health. The rest is of no consequence."

Chaim's eldest son upon returning home from his school examinations, at which it must be confessed he made a poor showing, was asked by his father, "Well, how was it?"

"After all, the most important thing is health," replied the young man, "is it not?"

*TO relieve the somber aspects of the High Holidays we offer our readers this page of humorous stories which have come to us from all parts of the globe. A few of the stories, as our readers will observe, bear direct significance on the holiday season.*

*Among our contributors in this issue is the same gentleman who preferring anonymity has been sending us many splendid tales from time to time.*

*We are pleased that our readers are responding to our call for jokes and we trust that the response will increase during the fall months. Remember that each successful contribution published is rewarded with a book. The winners this month are: Mrs. A. Unger, 3065 Second St., San Diego, Calif.; Mrs. Matilda Dolinsky, 286 W. Elm St., Brockton, Mass., and Mr. Louis Berkowitz, Box 1025, Marquette, Michigan.*

### A True Story

A HOUSE to house canvasser in Memphis, Tennessee, went the rounds recently to drum up business to put himself out of business. Going from door to door he offered enameled signs for sale. On each was inscribed: "Peddlers, keep out."

* * *

### Wanted: Another Fool

BERELE, the town fool thought highly of himself and when his family was about to move to another village, he went to the town official.

Said he, "I am leaving town very soon. Please try to get another fool to take my place at once."

* * *

### Wait Awhile

A WOMAN entered a photographer's gallery.

"Do you take pictures of children?" she asked.

"Yes," was the reply.

"How much are they, please?"

"Three dollars a dozen," answered the photographer.

"Well, she replied with a sigh, I shall have to wait and come again, I have only eleven."

### A Wineless Kiddush

A FAMOUS rabbi once sent his te year-old son to buy some wine f *kiddush*. He failed, however, to gi the boy any money with which to pu chase the wine. The boy took t empty jug. In a few minutes he r turned with the jug still empty.

His father asked him, "Where is t wine?"

To which the youngster made repl "You gave me no money with whi to buy the wine."

"Humpf," retorted the father, "it no trick to buy wine when you ha money. The trick is to purchase wi without money."

The lad again took the empty j and left the house. Upon his retu he hid the jug from his father. Th evening as the family sat around t Sabbath eve table and the rabbi w about to commence *kiddush* the b produced the jug—still empty.

"What does this mean?" the rab shouted. "How can I make *kiddu* without wine?"

To which the young son replied, " is no trick to make *kiddush* when o has wine. The trick is to be able to so without wine."

* * *

*"How do you like living on the 'Driv with your daughter?"*

*"The only consolation is that I co visit the East Side every week becau my son-in-law is just crazy for he ring."—Jewish Daily Forward.*

# ADVANCED Standards of MILEAGE-COMFORT-SAFETY AND VALUE are COMBINED in the Incomparable Dayton Stabilized Balloon-

Three years before the introduction of the balloon tire, Dayton engineers introduced a radical departure from standard tire practice—the use of *low air pressure* in the Dayton Thorobred Cord. One year ago these same broad-visioned engineers introduced another remarkable tire refinement—the revolutionary Dayton *Stabilized* Balloon!

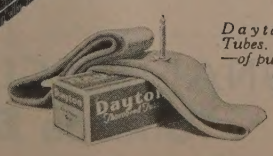
*Stabilized* construction absorbs road shocks and distributes wear evenly. Flat, center-traction tread has complete four-point road contact. No singing, no rumbling. Quick-grip, quick-release non-skid gives lightning "get-away" and perfect safety at all speeds. Stabilizing bands of friction rubber draw the center of tread parallel to center of rim thus preventing "shimmying." The rubber is especially compounded and tempered—by an *exclusive* Dayton process. It is strong and durable—and will outlast extra thousands of miles of toughest driving.

There are many exclusive advantages and special features about the Dayton *Stabilized* Balloon. Convince yourself that they are outstanding tire values. Go to the Dayton dealer near you and examine them. Buy no tires until you do!

THE DAYTON RUBBER MFG. CO.
DAYTON, OHIO

Dayton* STABILIZED BALLOONS

ON WHEELS OF LARGE DIAMETER—install Dayton Thorobred Cords—superlative tire values that smash all mileage records. The Dayton Thorobred is *the pioneer low air pressure tire*—the first to combine comfort with safety and endurance.




*Dayton Thorobred Extra-heavy Tubes. Grey—of finest rubber. Red—of purest antimony. Steam-welded and reinforced at valve base. They will hold air.*

# Sugar Wafers of Melting Sweetness

THESE well-known sugar wafers—Nabisco—are always welcome when served with ices, jellies or light desserts.

A dainty addition to luncheons and teas, and delicious with beverages of all kinds.

A package of Nabisco Sugar Wafers on the bridge table is always appreciated by your guests.

Each Nabisco is a fairy sandwich consisting of two light golden wafers with a creamy filling—two flavors—vanilla and chocolate.

Any time you crave a sweet you will like Nabisco Sugar Wafers.

NATIONAL BISCUIT COMPANY
**"Uneeda Bakers"**

# Delicious Salad Dressings

## —as Served by Leading Hotels

*Selected from* Ida Bailey Allen's New Book

"THE MODERN METHOD OF PREPARING DELIGHTFUL FOODS"

*NOTE: Probably no book pertaining to the preparing of better foods has proved as popular throughout the country as Mrs. Allen's new book on "The Modern Method of Preparing Delightful Foods" (see coupon below). One reason of course, is that it sells for the absurdly low price of 10c—only a fraction of its actual worth. But the makers of Mazola desire that every woman have a copy and you are invited to send in the coupon on this page.*

* * *

WHILE French Dressing is unquestionably the most popular of all salad dressings, because perhaps, it is so easily prepared, every woman would like to serve at home occasionally the many appetizing salad dressings that are to be had only at the exclusive hotels.

It was this thought that prompted Mrs. Allen to include in her famous book the unusual recipes you find on this page.

In following these recipes, be sure to use Mazola—for these two reasons—it is the finest salad oil the world affords and it costs much less than imported oils. In the panel on this page are a few brief facts about Mazola which explain why it has the greatest sale of any brand of salad oil in America.

### YOU WILL ALWAYS REMEMBER THIS

IF YOU like corn-on-the-cob you can't help liking Mazola for this delicately flavored, pure vegetable oil is *itself* as good and wholesome to eat as the corn from which it comes.

Once you try Mazola for salads you will never go back to using expensive imported oils.

### PLAIN FRENCH DRESSING

½ cup Mazola
1 teaspoon Karo, Red Label
3 tablespoons vinegar
½ teaspoon salt
⅛ teaspoon white pepper

Beat thoroughly and use with any vegetable, meat or fish salad.

### CHIFFONADE DRESSING

¾ cup French Dressing
2 tablespoons capers
1 teaspoon minced chives (optional)
1 hard boiled egg, chopped fine
1 teaspoon minced parsley
1 minced pimiento

Combine and use on any plain green or vegetable salad.

### MAYONNAISE

½ teaspoon salt
⅛ teaspoon pepper
1 teaspoon Karo, Red Label
3 tablespoons vinegar
1½ to 2 cups Mazola according to thickness desired
1 egg

Put the seasonings in a small deep bowl, beat in the egg, add the vinegar, stir until mixed and gradually beat in the Mazola, using a wheel egg beater. Start with one-half teaspoon oil—when the mayonnaise has begun to thicken, add it a tablespoonful at a time. When done, beat in one tablespoon boiling water.

### THOUSAND ISLAND DRESSING

1¼ cups Mazola Mayonnaise
¼ cup Chili sauce
½ teaspoon scraped onion
1 tablespoon minced pickle
2 tablespoons chopped, stuffed olives
1 hard boiled egg, chopped fine
½ cup whipped cream

Combine and use with any plain green or vegetable salad.

The MODERN METHOD OF PREPARING DELIGHTFUL FOODS
by Ida Bailey Allen
MAZOLA
REG. U.S. PAT. OFF.
A PURE SALAD AND COOKING OIL
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*Enclosed is 10c (stamps—coin). Please send me postpaid a copy of "The Modern Method of Preparing Delightful Foods."*

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# Ted Lewis

## makes records exclusively for Columbia

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He calls himself the "High Hatted Tragedian of Song." Everywhere he goes, he and his band are recognized as unique. Seldom has popularity been more widely won than that of Ted Lewis.

## Ted Lewis Records

All the big Ted Lewis hits which are played and sung to big audiences all over the country are recorded immediately on

## Columbia New Process Records

They are clear, full-toned, without scratch—made the new way, electrically.

Here is a list of recent dance records by Ted Lewis and His Band.

All Ted Lewis Records at your dealer's 10 in. 75c

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| No. 1084D<br>Alexander's Ragtime Band<br>The Darktown Strutters' Ball | No. 1017-D<br>Wah! Wah! (from "Rufus Le Maire's Affairs")<br>Frankie and Johnny (You'll Miss Me in the Days to Come) |
| No. 1050-D<br>The Memphis Blues<br>Beale Street Blues | No. 988-D<br>Fifty Million Frenchmen Can't Be Wrong<br>One Sweet Letter From You |

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